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The Present Period of Mission History.

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No one could hope to gain an adequate understanding of history if it were not possible to break time up into portions. These portions or periods are, in part, the artificial construction of historians who arbitrarily make divisions for the sake of analyzing events and so organizing their story as that it can be remembered. They are not, however, altogether artificial and arbitrary. If one were to attempt to read the history of the world or of any fragment of the world's life as a single continuous narrative, he would from time to time become conscious of marked differences in characteristics; he would be forced to pause and consider that, somewhere in the course of events a change or changes had taken place, so that the complexion of things was eventually different almost entirely. Epochs and eras are realities, implicit within the nature of history. The exact turning-point is not always discernible, but turns there are, and history has little meaning apart from an interpretation of the turns and changes, the epochs and the eras. Wise indeed is he who clearly sees in his own day the nature of the era in which he lives; while doomed to almost certain frustration is the man or the institution which has turned a corner without some conscious recognition of the fact and some intelligent adjustment to the resultant changes.

As in other branches of history, there is no exact agreement among authorities as to the method of demarking the

periods in the history of Christian missions. Too many follow the more familiar periods of general Church History, failing to recognize the distinctive quality of the events they seek to interpret. Others make mechanical divisions for the sake of convenience in discussion. The most discerning historian is the one who descries those epoch-making events which wrought revolution in the ideals and objectives, the agencies and methods, and, consequently, the results and achievements of the missionary enterprise in its various stages, and who marks off the periods to correspond with the differences which existed in these vital, inner, determinative features of the expansion.

We cannot here pause to review, or even to name the various periods in mission history prior to the time of William Carey. Some three to five major eras are discernible, the number depending upon the method of demarkation, with a measure of variation amongst historians. A point upon which all historians agree, however, is that, at the turn out of the eighteenth and into the nineteenth century, a major change in missionary spirit and methodology occurred. The majority of historians agree further upon the exact year and event which mark the transition, namely, 1792, the organization of the Baptist Missionary Society under the leadership of Carey. It is, as Glover has stated, "by common consent and for substantial reasons" that a new era "is said to have begun with Carey."[1] For, while many factors combined to make possible this remarkable era of expansion, the distinctive features of all the work of the period grew directly out of the plan of administration and support by and through voluntary missionary societies. All agencies prior to 1792 were essentially adjuncts of a political state, a commercial enterprise, or an ecclesiastical organization. As Bliss has remarked:

> The gathering at Kettering marks the beginning of the associate organization, which has been at the basis of the most successful missionary enterprises. Individual responsibility and mutual action took the place of the pure individualism of the apostolic and medieval ages,

[1] Glover, **The Progress of World-wide Missions,** p.93.

the ecclesiastical order of Roman Catholicism, and the State missions of the early Protestant era . . . Now for the first time a man convinced of his own call to the mission field, went forth as the representative of other men, each feeling their personal responsibility and relation to his work. It is this sense of mutual, individual responsibility for the establishing of the kingdom of God that marks modern missions in distinction from those of other ages.[2]

Is A New Period Now Beginning?

As we look back upon the course of mission history, then, we observe that a turn took place in 1792. The direction of future effort and achievement was definitely set by that epochal meeting at Kettering. Coming down the years we trace a fairly straight course, up hill and down valley to be sure, but with the ideal, spirit, and method essentially unchanged throughout the era of Carey. The question which here emerges is, *"Where are we now? Do we in* 1939 *stand in that straight line, or is there a turn? Are we still in the period inaugurated by Carey, or will future historians see at some point in our own generation the end of that era and the beginning of another?* Books in current usage, written a few years ago, refer to the era of Carey as "the *modern* period of missions." Is the term still applicable, or is the "modern" period now a new period, and must we begin to characterize the age of Carey in some other way? If so, what of the new period? What event or events mark its birth? How does it differ materially from the previous era? What essential characteristics are there which may be expected to be determinative of the future history of Christian expansion? Are we still too close to the times to interpret them correctly, or can we rise sufficiently above present events to see them in historical perspective?

Certainly it is unwise to dogmatize upon questions which are so speculative in nature. No one can adequately interpret his own generation. Yet so widespread is the feeling that

[2] Bliss, **The Missionary Enterprise,** pp. 66f.

ours are times of portentous change that it has ceased to be either original or daring to forecast the outlines of the new day. Already in 1936 Bishop Kern, after quoting a categorical announcement of the new era, could say, "These words hardly startle us any longer. The average informed citizen complacently recognizes the fact that an old era is dead and a new one is being born."[3] And Latourette's book, *Missions Tomorrow,* published in 1936, was posited on the frank assumption that we stood somewhere between the twilight of the old day and the dawn of a new.

Still it is an open question whether the events of recent years mark only a crisis *within* the current period of missions, which is still the era of Carey, or whether their significance is sufficient to mark off an entirely new age. For the periods of mission history, as we have seen, do not necessarily coincide with the periods of secular, or even of Church, history. Even though the total political and social life of the world is undergoing radical changes which must result in a new order, if the missionary enterprise should survive in essentially the same form which it has had for the past one hundred years, there would be no adequate reason for the historian of the future to place a terminal date of a new mission period within our generation. Nor would major changes in missions itself be truly indicative of a new era, unless those changes be of an intrinsic, vital nature. Changes in such externals as the number of missionaries, the amount of money expended, and the area and location of the fields of expansion may be more or less incidental. Only if they reflect sweeping shifts in the internal structure of the enterprise, its ideals and objectives, its agents and methods, do such changes have epochal significance.

Our question, therefore, is not merely an academic one. Nor is it one on which the last word has been said. There are grounds upon which scholars might seek to demonstrate that no major revolution in missionary policy, strategy, or spirit has taken place. Certainly there are Christian laymen in large numbers, and even missionaries and administra-

[3] "The Next Step in Foreign Missions," **Missionary Review of the World,** May, 1936, p. 239.

tors, to whom the hypothesis of a new era of missions is not truly a *live* hypothesis. They may have read a book or a magazine article heralding the new day; they may be vaguely aware that *something* momentous is taking place; but for the most part they go their way, following traditional lines, acting now and planning future action as though no vital changes in the missionary enterprise had occurred.

What then are some of the evidences that a corner has been turned; that changes have occurred which not only constitute a testing time, but actually mark a major beginning; that we are already in a new period which has inner characteristics markedly different from the day that is past, and of which the alert Christian of today cannot fail to take the most serious account? In our attempt to give an answer we shall proceed along three lines. First, a brief survey of the literature of the past decade will serve to remind us of the gravity of the recent crisis as viewed contemporarily. Second, an effort to fix upon a terminal date will clarify the nature of the change. Finally, an analysis of the inner character of the present period will show the degree of difference between it and the previous period. Out of this may grow some suggestions as to practical readjustments based upon historical perspective.

One of the most valuable indexes to the spirit and content of any given age is found in the literature of the period. An examination of the books and articles concerning missions written during the years 1926 to 1933 is revealing. For those who have been able to forget the poignant dread and the unrelieved pessimism of those days the mere scanning of contemporary titles will serve as a stiff reminder. During these days were published books with the titles: *Are Missions a Failure?*[4], *Changing Foreign Missions,*[5] *Foreign Missions Under Fire,*[6] and *Are Foreign Missions Done For?*[7]. Among significant articles in periodical literature were the following: "Can We Still Believe in Missions?"[8], "Can Christian Missions

[4] By C. A. Selden, 1927.
[5] By C. B. McAfee, 1927.
[6] By C. H. Patton, 1928.
[7] By Robert E. Speer, 1928.
[8] R. M. Kennan in **Homiletical Review,** August 1928, p. 153.

Be Saved?"[9], "Missions at the Cross-roads"[10], "Are Foreign Missions Done For?"[11], and "The Twilight of Foreign Missions"[12]. The fact that most of these books and articles gave a negative answer to the qusetion whether missions were doomed does not diminish their significance. The question was being raised so often and so vigorously that it had to be faced. An apologetic was needed. The fact of that need is sufficient indication of the gravity of the situation. Not only the pessimists and the enemies of Christian missions, but its best friends and most faithful supporters were forced to face the sober possibility that the day of Christian expansion by means of the great missionary system built up in the nineteenth century had come to a definite close. To those in close touch with the enterprise in 1932 the profound changes transpiring before their eyes seemed to presage no mere passing crisis, but an epochal revolution.

Assuming for the moment that we are in a new era, when did it begin? Have we slipped imperceptibly out of one age and into another, or was the transition so abrupt as to be properly assignable to some brief interval, perhaps some one year? No great change is ever actually the product of a limited time or specific event, but usually it is possible to point out pivotal years.

Several different years might be suggested as the *annus transitionis*. Some might say, 1914. That year probably will be recorded as the end of a general cultural era, as Latourette points out.[13] And yet, while the World War did powerfully affect Christian missions, the enterprise continued for some years on essentially the same basis as before. Administrators voiced no apprehension that the undertaking was doomed. Rather, there was a feeling of exaggerated idealistic optimism, which saw in the effects of the War that which not only made imperative, but also rendered possible, a greatly accelerated world evangelism on substantially the same basis as in previ-

[9] **Christian Century,** March 12, 1930, p. 326.
[10] H. P. Douglas in **Christian Century,** April 12, 1933.
[11] C. Fiske in **Atlantic Monthly,** Sept., 1933, p. 307.
[12] N. Peffer in **Harper's,** March 1933, pp. 402ff.
[13] **Missions Tomorrow,** p. 1.

ous years.[14] One ambitious plan of co-operative activity, The Interchurch World Movement, grew directly out of the War period, but it proved to be premature and ill-conceived. The denominational boards continued to be the chief agencies, and enjoyed in the years just following the War their most flourishing day. The number of missionaries in the field and the amount of money expended annually were at their height from 1920 to 1926. If the World War had brought an end to the previous mission era, no one seemed conscious of it.

Again, 1921 might be proposed as the *terminus a quo.* In this year the International Missionary Council was formed. No other organization is likely to play so prominent a part in the making of mission history in the next hundred years, so that its birthday might well be considered epochal. Yet the foundation of the Council as a permanent body was but the natural outcome of the practice of holding international conferences, which had been going on since 1854. The Council was actually a perpetuation of the Continuation Committee created by the Edinburgh Conference in 1910. No radical changes were introduced. The next few years seem all of a piece with the preceding years. The turning-point was not yet reached.

In 1928 an international missionary conference was held in Jerusalem under the auspices of the Council. Certain things about this conference set it apart from all previous conferences; so much so that we may well ponder the possibility that a new day was marked by its sessions. First of all, the discussion of the Christian Message was given the central place. At the Conference of 1910 the Message had been "relegated to the fourth place,"[15] and in previous conferences it was practically taken for granted without any felt need of discussion. In 1928 it was generally felt that a re-statement of the missionary message was needed; the most important discussions centered around this problem, and the most sig-

[14] See **The Missionary Outlook in the Light of the War,** Association Press, 1920, **passim.**

[15] See Dr. Speer's statements in the report, **Jerusalem Meeting of I. M. C.,** Vol. 1, p. 278.

nificant action taken by the Council was the formal adoption of a statement of the Christian Message.[16]

A second important feature closely related to the first was the attitude of the Conference toward non-Christian religions. Various reports stressed the idea that there are many good elements in non-Christian faiths which ought to be preserved, and that the wise course of Christian strategy would be in a measure to join with the sincere adherents of these faiths in presenting a united front against their common foe, Secularism. A determined effort was made by the more liberal members to secure a definite commitment of the Conference to the principle of *co-operation with non-Christian religions.* This failed measurably, and the conservative statement of the Christian Message was in part a repudiation of that principle. But the sentiment was a part of the atmosphere of the Conference, and it had its effect upon all members. It is properly to be regarded as the reflection of a change of attitude in this regard on the mission fields generally.

A third salient feature of the Jerusalem meeting was a new development in the matter of co-operation between missionary boards and agencies. Dr. John R. Mott points out that, dating from that meeting, the Christian forces entered upon a stage of activity in which they "pool not only knowledge and experience but also plans *in the making,* personalities, funds, names, and, increasingly, administration." Doctor Mott himself regards this as marking a new day.[17]

It would be difficult to overestimate the importance of the Jerusalem Conference. From many standpoints it does appear to stand on a watershed of history. As we shall see, at least two of the three developments mentioned above appear to be characteristic of the present period. It is entirely possible that the historians of the future will fix upon the year 1928 as the pivotal point in our generation for missions. And yet there are those features which mark that year as a part of the previous age. Despite the consideration of the Christian Message by the Conference, the Message had not

[16] **Ibid.,** pp. 401ff.
[17] Mott, **Co-operation and the World Mission,** p. 10f.

been re-thought by any considerable portion of the delegates. The statement adopted was a compromise measure, too traditional for the liberals, and not theological enough for the conservatives. There was not yet available a new theology, well-worked out and integrated into the thinking of the generation, which could serve as a basis for a statement of the Christian Message. The attempted statement served only to enunciate the need of re-thinking. It was a sign of the decline of the old more than a harbinger of the new.

Similarly, the sentiment in favor of broad tolerance toward, and actual co-operation with, non-Christian systems is to be construed as a token of theological degeneration at the close of an age, rather than part of a new Christian attitude. It was the natural expression of an age of "modernism" which has already been largely outgrown. Such an attitude could never be the basis of aggressive Christian expansion. The new theology which is now being born is in strong contrast with those shallow, syncretistic tendencies which were making apparent progress in 1928.

The feature which most strongly commends the year 1928 as the beginning of an era is the development of co-operative missionary efforts dating from the Jerusalem Conference. Volume VII of the Conference Report sets forth the grounds, the nature, and the scope of co-operation with a thoroughness not previously attained. Extensive as was the understanding of the need, however, and practical as were the steps taken in 1928, there yet was something lacking. No compelling motive existed to *drive* the societies into co-operative action. John R. Mott has pointed out that one of the most powerful stimuli to united action is "the pressure of serious problems and baffling difficulties."[18] Prior to 1928 such pressure in various local or national situations had aided the development of co-operative organization, but not until several years later did there develop an international problem which made itself felt universally and made the co-operative attitude on a world-wide scale almost mandatory. The dawn of a new day was near in 1928, but missions had yet to pass through its darkest hour before the morning could be heralded.

[18] **Op. cit.,** p. 27.

There is yet another year which might be suggested by some as the turning point into a new age. Those who are inclined to select some meeting of the International Missionary Council as pivotal in importance may say, If not 1921 or 1928, what of 1938 and the conference at Tambaram? This was indeed a meeting of great significance. There was in it, moreover, a spirit profoundly different from that of the Jerusalem Conference of 1928, a difference reflected primarily in the statement adopted by the conference regarding "The Faith by which the Church Lives."[19] This statement left room for no rival to Christ among the non-Christian religions in the vital matter of salvation, but boldly proclaimed His sole sufficiency. Moreover, this represented the overwhelming sentiment of practically all the delegates, and the liberal group which was so much in evidence at Jerusalem was here either absent altogether or remarkably chastened in spirit. In this, however, as in other points of difference, the feeling is almost irrepressible that the conference itself in no wise produced the changes, or even marked their first appearance. It merely registered the fact that, since 1928, changes had taken place which by now had become fully recognized.

The Turning Point

Already it will have become clear what to the speaker constitutes the turn of the age. We have narrowed down the period of transition from both sides until a definite date begins to emerge. The year 1932 is as close as can be named, with the two-year period, 1932-33, a trifle more adequate as a pivot. History may fail to confirm this judgment, but at present much can be said in favor of the interpretation.

The most obvious indication that an epoch was marked in 1932-33 is the financial crisis which missions suffered at that time. The disastrous decline in receipts for mission work, which had begun as far back as 1926, may be said to have reached the bottom in 1933. At that point the drop generally was pegged, a few boards having checked the decline in 1932 and made slight gains in 1933. Even though further

[19] See report in **The World Mission of the Church,** pp. 13-21.

retrenchments were necessary after 1933 in some cases, it was by this time evident that wholesale bankruptcy was not to be the fate of the missionary enterprise. Before 1932 this had seemed possible.

The causes of the decline in receipts, as revealed by critical analysis, are instructive. Although it was obviously a part of the general financial depression, the consensus of opinion is that there were other contributory causes, perhaps even more determinative.[20] It began before the "depression," and was more drastic than the economic situation necessitated. A concise statement which covers a variety of conditions is that the support of missions had no adequate *motive* because Christianity had no adequate theology. Christian laymen, their convictions weakened and their ardor cooled by the subtle influence of liberal theology, did not *believe* in anything strongly enough to give sacrificially. The doctrinal basis of missions had been undermined and the whole structure was threatened. A new foundation was needed. The financial crisis was symptomatic of the degeneration pertinent to the end of an age. The fact of a recovery is evidence that there is to be another period in mission history.

Equally as significant as the financial crisis was the appearance of the volume, *Re-thinking Missions,* in 1932. Not that this book, or the Commission of which it was the report, or any specific action growing out of its publication actually created the new era. Its importance as an original and creative study has often been overestimated. Rather, the Commission was itself the product of history-making factors, and the Report was simply a precipitant which helped to bring about a crystallization of elements long in solution. The make-up of the Commission and the manner in which its report was published lent an effect which could not have been achieved by any similar pronouncement by an official missionary organization. The fact that the discussion of the future of missions was introduced by the prior question, Should Foreign Missions be continued at all?, accentuated the universal consciousness of crisis, and made articulate the vaguely

[20] See symposium, "Why Have Missionary Contributions Declined?", **Missionary Review of the World,** April, 1930, pp. 245-57.

defined ideas that many people had been entertaining. The whole problem of the future conduct of Christian missions had now been raised in such a way that it must needs be resolutely faced and somehow solved.

In a way not intended by its authors, *Re-thinking Missions* showed the need for a new rational basis for Christian missions. Part I of the Report, entitled "General Principles," purported to give the basic philosophical grounds upon which the continuation or modification of missions set forth in Parts II and III were posited. It is noteworthy that in the wide discussion occasioned by the Report, Part I was the section most vigorously attacked by critics. The truth of most of the factual statements in Part II, and even the desirability of some of the changes recommended in Part III, were rather generally admitted. But that the rational and spiritual basis sketched in Part I was too shallow and scanty to support the vast organizational structure called for was patent to all who really understood the genius of the Christian movement in history.[21] The Laymen were right in supposing that the philosophical basis of missions needed to be re-thought. But they had not supplied that need with logical and theological statement in which inhered a moral and spiritual motive adequate to energize the enterprise in new and enlarged activities.

The Laymen's Report not only brought the missionary crisis into the focus of attention; it also furnished certain materials and suggestions which inevitably became the basis for discussion, if not for action, in re-shaping the structure of the enterprise. The "fact-finders' " published reports and the supplementary volumes of information on the various areas were authoritative enough to command respect (though neither complete nor wholly without inaccuracies). The proposed reorganization of the administrative agencies at the "home base" placed before all who were interested a definite plan entailing sweeping changes. Discussion was brought down out of the air of generality to the solid ground of specific proposals. Future reorganization and development of co-opera-

[21] Cf. "What Is the Christian Message?", by C. E. Raven, **Christian Century,** February 1, 1933, pp. 149ff; Speer, **"Re-thinking Missions" Examined,** (Revell, 1933), pp. 27-35; Lerrigo, **Northern Baptists Rethink Missions** (Baptist Board of Education), p. 13-29.

tive action would be consciously either in line with, or contrary to, the plan outlined in the Laymen's Report. Whether right or wrong in its position, *Re-thinking Missions* showed where the issues lay.

If the financial crisis marked the death of the age of Carey, and the Laymen's Report signalized the birth of a new age of missions, the New Theology is the vital force which is destined to inspirit and motivate missions in the era just beginning. Once more, though the exact year is even more difficult to mark, there is a general coincidence of events which points to the years 1932-33 as epochal.

The prevalent theology of 1920 was a specific form of liberalism loosely known as Modernism. In its heyday it appeared to its exponents destined to be the final form of the faith. But, for reasons into which we cannot go here, by 1932 it was becoming plain to all save Modernism's most obtuse adherents that its day was waning. In 1933 John C. Bennett was asking, "After Liberalism, what?"[22] By 1934 the editor of a leading liberal journal was forced to query, "Is Liberalism bankrupt?"[23] The funeral of Modernism was preached by Harry Emerson Fosdick in a sermon entitled "Beyond Modernism" in 1935.[24] By 1936 the eclipse of this form of liberal theology was an accepted fact which must find its place in any survey of the world of Christian thought.[25]

Simultaneous with the break-down of Modernism, there was in progress the gradual formulation of a new and vigorous theology. The original impetus came from the continent of Europe, beginning shortly after the War. The school of Dialectical Theologians, commonly associated with the names of Barth and Brunner, reacted strongly against the pragmatism and humanism of liberal thought, and sought to lay the foundations for a God-centered, authoritarian system. By 1930 the impulse of this movement was being felt quite widely, and it may be said that the general consciousness that a new theology was actually in process of being wrought out

[22] **Christian Century,** Nov. 8, 1933, pp. 1403ff
[23] **Christian Century,** July 4, 1934, pp. 887-90.
[24] **Christian Century,** Dec. 4, 1935, pp. 1549ff.
[25] E.g,. Aubrey, **Present Tendencies in Religious Thought,** Ch. II.

dates from about 1932-33. It should be noted that this New Theology is not pure Barthianism. The precise form that it will finally take does not yet appear.[26] But that there will be a well-formulated system of Christian doctrine suitable to the needs of the age and widely accepted by Christian thinkers is clear to all who view the contemporary situation in the light of history. And that missions awaits the maturing of that theology to furnish the throbbing life-pulse for renewed world expansion is equally evident.

As a part of the new movement in theology, the theology of Christian missions is now in process of being re-stated. Hugh Vernon White, secretary of the American Board of Commissioners for Foreign Missions, produced the first draft of such a theology in 1937, in the book entitled *A Theology for Christian Missions.* This work, however, did not break with the old liberalism radically enough to be of great moment. It sprang too exclusively out of the soil of American pragmatism. It was, moreover, by the author's own confession, sketchily done, and only suggestive of the full systematic statement which need to be made.[27] White sought to follow up this beginning with a second book, *A Working Faith for the World,* published in 1938. This volume is more scholarly and more comprehensive than the first, with very much to commend it; but it still participates in the weaknesses of the non-theological, humanity-centered American liberalism.

By far the most scholarly and influential work in this field thus far is *The Christian Message in the Non-Christian World,* by Dr. Hendrik Kraemer, Professor of History of Religions in the University of Leiden. This book, prepared at the request of the International Missionary Council as a basis of study and discussion at Tambaram, was published in 1938. With remarkable breadth of knowledge and sympathy, Professor Kraemer reviews and analyses the thought and life systems of the various world religions, and states the uniqueness of Christianity in terms of the new "Biblical realism." The

[26] Cf. "The New Supernaturalism," by H. N. Wieman in **Christendom,** Vol. III, No. 1, pp. 68-81; "The Theology of Tomorrow," by H. C. Goerner, **Review and Expositor,** Vol. XXXIV, No 2, pp. 172-6.

[27] **Op. Cit.,** p. viii.

work is perhaps open to the criticism of being too exclusively dialectical in theology, and may stand for correction, tempering, and broadening by addition of the elements of truth which inhere in the more humanistic systems of English and American theology; but until someone with equal understanding gives a like systematic statement incorporating these variant views, Kraemer's work will remain essentially the thought basis of the mission work of the future. Eventually, however, a still more inclusive theological and rational formulation may be expected, which, in combination with a revival of spiritual interest and power, will furnish the motivation of the new era of expansion.

The Character of the New Period

We have seen how many events and factors combine to indicate that we have lived through an epochal transition in mission history. Yet our basic premise at the outset was that no change is sufficient to mark an era in missions unless it is a fundamental change in aim, spirit, and method. It remains, therefore, for us to examine the *Zeitgeist* of Christian missions today, that almost indefinable spirit of the times which inevitably shapes and directs the general form and progress of the movement. Here we find something in sharp contrast with the spirit of the nineteenth century.

The Kettering resolution which gave birth to the first voluntary missionary society in 1792 contained these words: " . . . as, in the divided state of Christendom each denomination, by exerting itself separately, seem likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."[28] There was something prophetic in these words. That small group of young Baptist pastors rightly divined the spirit of their age: it was the age of denominationalism.[29] Within a few years every denomination of importance had its own missionary society. Every attempt to go counter to the de-

[28] S. P. Carey, **William Carey**, p. 91.

[29] It should be noted that the wording of the resolution implies that in the minds of Carey and his associates "the divided state of Christendom" was unideal and temporary. They foresaw a time of co-operative effort.

nominational spirit seemed foredoomed to failure. The London Missionary Society, founded in 1795 as an inter-denominational agency, came practically to be the organ of British Congregationalists. Likewise, the interdenominational American Board was unable to stem the tide of the times, and was deserted by one denomination after another, which withdrew to form independent societies, until it was left practically the denominational agency of the American Congregationalists. "Multiplication by division" seemed to be a law of the life of missionary societies during the first fifty years of the era of Carey. We have seen that as late as 1920 the Interchurch World Movement, drawn up on interdenominational lines, collapsed partly because the day for such an enterprise had not fully arrived.[30]

Furthermore, while the great dominant aim of all the work of the period was to save individual souls, a prominent secondary aim, which may be said to have rivalled and sometimes almost to have overshadowed the primary aim, was the reproduction of the denomination in foreign lands. A great amount of invidious criticism has been directed at Christian missions for this very reason. This eagerness of the denominations to produce groups sharing their respective types of doctrine and polity is not a thing to be condemned outright, but is easily understandable, largely laudable, and undeniably productive of much fine missionary activity. We point it out as characteristic of the age of Carey, not to pronounce judgment upon it, but simply to record a historical fact.

The methodology of the age may be described by the two adjectives, "pioneer" and "paternalistic." In nearly every field the missionaries were breaking new ground, and were forced to build the mission around themselves. As a national Christianity began to develop, the missionaries, almost of necessity, adopted a paternalistic attitude toward the members of the young churches. This fact also has come in for its full share of criticism, but was simply inherent in the situation. Again, our purpose is not to criticise, but to recognize a condition which prevailed.

[30] There were, to be sure, other more tangible reasons for the collapse. See **Literary Digest,** Aug. 7, 1920, pp. 42-3.

Viewing the period of one hundred forty years from 1792 to 1932 in retrospect, then, we conclude that the work of that age laid the emphasis upon the denominational society as such, being characterized by the prevalent spirit of denominationalism, having as its aim the planting of counterparts of the denominational organism in all parts of the world, and operating through a method of benevolent paternalism. In view of these facts, it seems quite possible that the era which has just closed may be designated by historians of the future as "The Period of the Denominational Society."

Why the *Zeitgeist*, the spirit of the age, changes from time to time is a subject of interesting speculation. Whether a change is for better or worse may be always open to debate. Neither of these questions, however, concerns the historian directly. His task is simply to record the fact of change. As we attempt to view the contemporary situation, not through the eyes of a denominational Christian who may have warm emotional attachments to the past, nor through the eyes of the critical idealist who may be inclined to read into the facts more than is really present, but through the eyes of the historian who strives to record for his generation and the next the events of real moment, we are forced to put down the obvious fact that in spirit, aim, and method the enterprise of Christian missions is today a changed institution.

In place of the spirit of vigorous denominational independence is the spirit of inter-denominational co-operation. In this, missions merely partakes of the general spirit pervading all of Christendom. The centrifugal force which formerly drove Christian groups apart has been replaced by a centripetal power which seems to be drawing them together into co-operative action, and, in some cases, organic union. It is not necessary to cite examples. Every Christian is aware of the mergers, unions, federations, and co-operative activities which are the product of this spirit, and must feel the powerful drawing force of it, whether he joyfully welcomes and participates in it or deplores and resolutely resists it. The contemporary *Zeitgeist* of Christendom is characterized by this passion for unity. The spirit of missions in this age is

dominated by the desire for co-operation, a desire which finds practical expression quite largely through the offices of the International Missionary Council, the periodical conferences which it sponsors, and the co-operative enterprises in which its constituent bodies participate. With very few exceptions, the major boards and societies are affiliated with this Council, and even the exceptions cannot help being strongly influenced by its counsels and activities, which are so largely determinative of the general direction of the entire enterprise.

Consonant with this spirit of co-operation is a changed aim. To be sure the great primary aim remains as always, the conversion of individuals and the establishment of the Kingdom of God. But that secondary aim, denominational reproduction, so prominent throughout the previous era, is now noticeably diminished. It has been almost swallowed up in the broader purpose to make Christians and to establish Christianity as an integral part of the life of each nation, nourishing it until it becomes indigenous and autonomous. Missionaries of most societies today lose most of their denominational consciousness on the field. In a pagan environment, they are more aware of the points of agreement among various Christian groups than of the differences. They see also that as a Christian community develops in a new field it is bound to incorporate features of its own native development which will distinguish it from the mother church in another land. This they recognize as, not only inevitable, but desirable, so long as the genuine essence of the Christian salvation and life is preserved in the new forms. The aim then becomes, not to produce replicas of the sending churches in all matters of polity and practice, but to produce Christians, who under guidance will themselves develop many of the secondary features of Christianity in ways harmonious with their national cultures.

This entails an inevitable change in methodology. In nearly all fields the pioneer work is over, and the system of paternalism has been outgrown. Nationals and missionaries stand as equals, collaborating in the building of the Christian community. Increasingly, in fact, the missionary relinquishes

his own authority, passing it gladly to the nationals, until he is himself in a position subordinate to those whom he formerly "taught to walk" as Christians, his ultimate aim being to make himself entirely dispensable.

Thus it appears that the current period of missions is predominantly characterized by the spirit of co-operation: co-operation of the sending societies with each other, co-operation of the missionaries on the field with those of other denominations, co-operation between missionaries and national Christians, and co-operation between the older and the younger churches. So prominent are the activities and results growing out of this spirit that, if the trend continues, historians of the future may term the period which began about 1932, "The Period of Co-operative Missions."[30]

Why 1932?

We must now return to a brief consideration of the date we have suggested as the beginning of the current period, for the question will have arisen, Why should 1932 be considered the point from which *co-operation* became the chief characteristic of the missionary activity? Surely co-operation did not begin in that year, nor was there any notable development or increase in co-operation just at that time. Let us recall briefly the three events which we noted as centering in that year, namely, the financial crisis, the publication of *Re-thinking Missions,* and the rise of the New Theology. A moment of consideration will reveal the integral part which each of these events played in bringing the co-operative spirit into prominence.

The financial crisis provided a harsh stimulant to co-operative activity. Confronted with declining receipts and dark prospects, the various boards and agencies perforce began to consider as not before ways of cutting down overhead expenses, eliminating unnecessary overlapping, and getting the same work done at less cost. Under pressure of circum-

[31] For the extent to which co-operative action has already developed see **Conspectus of Co-operative Missionary Enterprises,** published by the I. M. C., 1935.

stances, ways were found of doing things co-operatively which might never have been attempted had the course of the societies continued unchallenged by adversity. 1932, the crucial year of the financial crisis, was, therefore, pivotal in importance for the new age of co-operative missions.

The publication of *Re-thinking Missions* did two things. It brought the fact of unnecessary overlapping and unchristian competition painfully to public attention and created a deal of popular sentiment in favor of co-operation. At the same time, it indirectly and unintentionally revealed the danger of going to an extreme, and pointed out *how not to achieve co-operation.* In the final chapter of the report, entitled, "Reorganization at the Home Base," the Laymen's Commission proposed a radical plan of unification which would have created a council to serve as the sole administrative unit of all Protestant mission work, which council, while composed of representatives from the various denominations, would have had vested in it such extensive legislative and executive powers as to have resulted in the total eclipse of the various denominational boards, which would have been allowed a continued existence almost solely to serve as agencies for eliciting interest and support for the projects dominated and controlled by the proposed super-board.

This plan was in direct and significant conflict with the plan under which the International Missionary Council was created and has been operating for years. The International Missionary Council has no legislative or executive powers. It is purely an advisory and fraternal institution, holding loosely together the various national councils, which in turn bind together but do not control their constituent members, the independent boards, societies, and churches. The Council provides the channels for free interchange of ideas and plans, and the minimum of organizational machinery necessary for co-operative action. The genius of the organization safeguards the rights and liberties of the participating agencies, and preserves their separate identity, thus avoiding the dangers commonly attendant upon over-concentration of power and eschewing the appearance of hierarchism.

It hardly needs to be said that the proposal of the Laymen's Commission has failed utterly to materialize. This failure, which was early evident from the opposition which the plan encountered, was signalized recently when the Movement for World Christianity, after holding its third biennial meeting, was reported to be "in process of dissolution."[32] This organization sprang directly from the Laymen's Inquiry and was designed to bring about the realization of its proposed plan of unification. Its demise, while the influence of the International Missionary Council, based on the more democratic platform, continues and increases, is symptomatic of the fact that this is to be an age, not of one vast new missionary agency, but of *co-operation* of many existing agencies in which the many-sidedness of the Christian life can continue to find expression.

The significance of the New Theology which began to emerge about 1932 has already been sufficiently noted. Without a revival of genuine Christian interest grounded solidly in a new theological formulation which commends itself to the mind and heart of this generation, there could be no new era of missions. It is to provide the thought forms, shared by Christians of all groups, which make possible a common faith and co-operative action.

One further statement about the nature of the new period is necessary. The question doubtless will arise, Can we in this period hope to witness anything like the enthusiastic interest, the extensive activity, and the glorious results that were characteristic of the period which has ended? The outlook just now is gloomy. Interest is at a low ebb; financial receipts are inadequate; missionary volunteers are few in number. Many things conspire to give a cruel edge to the pessimistic predictions of the critics of missions. But the person who takes both history and the revealed purpose of God into his thinking sees that this is but a brief interim between great ages. It is a time of enforced waiting;[33] such as

[32] See the **Christian Century** for January 14, 1939, p. 776. Since writing the above, the official announcement of the dissolution has appeared in **World Christianity,** Third Quarter, 1939, pp. 3-6.

[33] Cf. a series of editorials on "The Waiting Church" in **Christian Century,** April 27, May 25, and June 1, 1938.

can be found at intervals all through history. The church is not only waiting for God to act. While it waits it is, or should be, redeeming the time by purifying itself, re-thinking its message for the world, re-organizing its internal structure, preparing for renewed activity under the leadership of the Spirit in the new era.

Just how and when the doors to new opportunities will be opened no one can say. There are indications, however, that China, at the close of the present hostilities, will present a challenge which cannot fail to stimulate this Christian generation to a noble response. The possibility that Russia may be opened to re-evangelization stands in the background, but is never wholly out of sight. Should that door be opened along with the new entrance into China, Christianity would be confronted with one of the vastest territories ever to invite evangelization. It is not inconceivable that, with such a situation to kindle the imagination, and with a revivified theology to furnish the dynamic, the forces of Christendom should enter upon a concerted effort of spiritual expansion which would eclipse all previous campaigns. History says it is probable. Faith says it is inevitable.

Such is the period of mission history upon which we entered in 1933. It is emphatically a new era, and not merely the denouement. It is a period whose distinctive genius is the spirit of co-operation; a spirit which introduces problems and dangers, but in which inheres hope and immense possibility for good. It is a period which may bring unprecedented opportunities to extend the Kingdom of God. It is a period which the churches should understand in the light of history and revelation, and for which they should now be preparing.

James Boardman Hawthorne: Pulpit Orator.

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His church building in Richmond had been burned. He resolved to seek aid from former pastorates in rebuilding. In his round of visits he came in time to the Broadway Baptist Church in Louisville. There at morning service, I, then a Seminary student, first saw and heard J. B. Hawthorne. His text was, "Tried so as by fire."

Time moved on and I moved with it to a small field in Virginia. Nearly two years later I received a telegram from the late John Garland Pollard, inviting me to supply one Sunday at the Grove Avenue church in Richmond. After the evening service Mr. Pollard explained the situation to me. The aged pastor was not equal to the demands of the work. Would I come and be Dr. Hawthorne's assistant, with the expressed or implied promise that I should succeed him in that pastorate. I hesitated because, with ship already selected and fare paid by a friend, I was going to Europe within a month. I could go to Europe any time, Mr. Pollard argued, but never again would I have offered what that church was ready to offer me then. Yielding to the fair prospect, I came —but I have not been to Europe yet.

Leaving the care of the church to my inexperienced hands, the pastor went off on a two months' vacation. He returned greatly rejuvenated. The arrangement was for him to preach at the morning hour, me at the evening hour, and to do everything else. I am not now conscious that I had any inferiority complex in preaching from the same pulpit with the South's most famous pulpit orator. In a similar situation I would have now, but then the confidence and enthusiasm of youth sustained me with an unfaltering trust in myself. The chief fruitage of the four months thus spent was the value to me of association with that superior personality. His sun was going down, but its lingering radiance emanated a brightening and stimulating influence upon my little ascending light.

Dr. Hawthorne's distinction among Southern Baptists had at least three aspects: the number of years it endured—about forty; the rank it held—unsurpassed; the zone in which it was

attained—oratorical. Dr. Richard Fuller had for many years been recognized as the foremost orator of American Baptists, and especially among Southern Baptists. Though it breaks the continuity of the narrative, I insert here an incident which I had from Hawthorne himself. While pastor at Franklin Square, Baltimore, he asked his congregation to excuse him from an evening service that he might go and hear Dr. Fuller himself, then reigning in splendor at Eutaw Place. Very well; the congregation would be glad to go with him. The stage there was set for a great occasion. That the preacher might have physical as well as spiritual liberty and walk unhindered about Zion, the pulpit stand and other things were removed. But the stage proved to be ampler than the performance. That evening was not one of Fuller's triumphant hours. The tides were out; there was a dead calm; the winds from the vasty deeps did not blow in upon the orator's soul; the artesian well did not flow, and he could not pump up the waters of life. Not being full that night, but flat, Fuller floundered fitfully. The sermon just would not go in the usual splendid style. The eagle's wings were weighted, and he could not mount up.

On those occasions when dulness lies like a nightmare upon us, when static infests our receiving and sending apparatus, when we can neither fly up nor flee away, we preachers may extract some crumbs of comfort from that story. If Richard Fuller could fall at some times, who can expect to stand at all times?

The older orator passed from the stage in 1876, but coeval with that event the younger orator was coming on apace to fill the vacancy. As Fuller went out at the western gate, Hawthorne was coming in at the eastern gate, to move across the years in a manner scarcely less brilliant. As the former reached the foot of the western slopes, the latter was nearing the summit on the eastern side. If Hawthorne did not rise quite so high as his predecessor, he rose oratorically higher than any other among us has risen since. He reached his level in the First church of Montgomery, 1875-1879, and maintained it until accumulating years, "that silent army that never loses a battle," enforced a gradual retreat.

"Probably no other Baptist preacher in the South," says Dr. W. R. L. Smith, "has ever held so long the palm of pre-eminence in golden speech." To note some of the gifts and methods of one who rose to primacy in the ministry may serve a useful purpose to a generation that knows little of J. B. Hawthorne, the pulpit orator. "The old order changeth, giving place to the new," but it is wisdom not to leave behind the real values of the old order. Since no biography of Dr. Hawthorne has been published and he printed but little, the materials from which to construct the picture are meagre. I am forced to rely mainly upon impressions gained from my brief association with him.

I

Conversion is not a philosopher's stone that changes the basic qualities of nature. Individuality remains. "Divine grace," says Charles Reynolds Brown, "is not a steam-roller which irons all the wrinkles and individuality out of people." Marks of personality that appear in later life are not created by conversion, but are natural endowments which grace refines, develops, directs, and builds upon. Hence we are not reading back into the record factors not originally there when we consider some qualities of *the man* as he came from the hands of nature.

Largeness of mold was a general characteristic of Dr. Hawthorne. His noble physical presence had its counterparts in his mental constitution. There was an amplitude of personality, a spacious manhood, a broad range and sweep of being. His mental operations stemmed from that framework of nature. Some minds loiter on the way. They pick up every grain of truth lying around, are halted by every qualifying verse they can think of, and in this way so obscure the big decisive truths that the confused hearers feel that the appropriate song would be, "How tedious and tasteless the hours." Not so did Hawthorne's large-molded mentality work. He moved from headland to headland without pausing to explore the minor features of the landscape.

Dr. Hawthorne was a man of convictions. He was not of those who are ever learning, but never coming to a knowledge

of the truth. He flew no ambiguous flag. He saw clearly, believed firmly, felt fervently, and spoke positively. The voice of environment was not to him the voice of God, and he held in slight respect the opportunist who like the worm takes the color of the leaf it feeds upon. "There are," he says, "men in this country who could be Republicans in Massachusetts and Democrats in Georgia. They would be Congregationalists in New England, Episcopalians in New York, Methodists in Tennessee, Roman Catholics in Louisiana, and Baptists in Texas." In Hawthorne's mind such characters represented the "very minimum of greatness and true manhood."

Joseph Hume was fond of hearing John Brown, the Scotch minister, of Haddington. Charged by some of his free-thinking friends with inconsistency for such practice, he replied, "I do not believe all he says, but he does, and once a week I like to hear a man who believes what he says." Many of the philosopher's mind are still in the land. The "poor lisping, stammering tongue" is all right in the hymn, but in pulpit it neither builds the church nor attracts the world.

Our subject had the cardinal virtue of courage, both physical and moral. During the regime of the Negroes in Alabama, Dr. Hawthorne was pastor in Selma. When it was reported to him that a throng of them, under the leadership of a scalawag, were going to occupy the Baptist church, he informed them that this should not be. The town was in an uproar. Inflamatory speeches were made. The mob spirit was in the air and threatened violent action. He, along with others, boldly faced the perilous situation and saved his building from the threatened invasion. His moral courage revealed itself in his preaching. There is great willingness to hear smooth things from the pulpit, and even rough things about the sins of other people. The essence of the poem *To the Preacher* is:

> Preach about yesterday, Preacher,
> Not about today!
> Preach about tomorrow, Preacher,
> Not about today!

Preach about the old sins, Preacher,
Not about the new!
Preach about the other man, Preacher,
Not about me!

Hawthorne did not take counsel of expediency. He practiced the "preaching that identifies the transgressor." He believed, in the language of Billy Sunday, that if the truth rubs the fur the wrong way, it is the cat's business to turn around.

Dr. Hawthorne was a realist. This trait appeared specially in his estimation of human values. Reputation or prominence that rested upon foundations artificial or incidental found no hospitality in the house of his opinion. The accidental or the meretricious never obscured the lack of personal worth. He believed in the aristocracy of virtue, and in no other kind, and seemed to take a righteous pleasure in puncturing pretenses and in deflating simulation. "No creature," he declares, "is more ignoble and disgusting than one of these club-room, beer-sucking loafers, when he is discoursing in words of learned length and thundering sound to some fellow-loafer about the 'blue blood' in his veins. True greatness is inherent. It is in the man and not in the raiment he wears, nor in the property he owns, nor in the office he holds. There are judicial vagabonds, ecclesiastical imbeciles, royal idiots, and millionaire simpletons." That, in colloquial phrase, is piling it up and piling it on.

J. B. Hawthorne cherished a lively sense of self-respect. He was sensitive to criticism of himself or his course of conduct. The command to turn the other cheek when smitten upon the right he did not interpret literally. He might be a worm in the dust before *God,* but he was not one that men could tread on with impunity. Considering that a newspaper article reflected upon his part in certain commercial transactions, he journeyed from Georgia to Virginia for a settlement with the writer of that article, and only the intervention of a committee forestalled a physical collision. On the other hand there dwelt in him a genuine humility before God. Late in life he said, "If you should ask which of the hymns

we are wont to sing in this sanctuary gives the truest expression to my religious feelings, I would promptly tell you that it is one which I heard the first time around the fireside of the Christian home in which I was born and reared:

'Amazing grace! How sweet the sound
That saved a wretch like me.
I once was lost but now am found,
Was blind but now I see.' "

Dr. Hawthorne possessed admirable social qualities. While not a man that a fresh egotist would walk up to and slap on the back and say, "Hello, Board," he was democratic in spirit. There was no trace of the snob. No sense of his own superiority nor air of patronizing condescension obtruded itself. A genial and easy manner created an atmosphere of freedom. His repertory of wide experiences made him an engaging conversationalist. He was especially friendly towards young men in whom he discerned some marks of genius.

One of his temperament does not seek so widely nor weigh so carefully facts as does the cool-minded scientist, and it appears that at times Dr. Hawthorne carried more sail than ballast. He adopted the views of a book on *Armageddon,* which volume located the end of the world on a definite date, and on various occasions exhorted saints and sinners to prepare for that zero hour. In later years he preached a sermon severely critical of vice conditions in the city. When invited by the authorities to disclose the sources of his information, he replied that a man on the street had furnished him with the facts. But let us remember that Hawthorne was an orator and not a scientific sociologist. Through lack of authentic and adequate information, preachers sometimes put themselves in untenable positions. They get out on a limb, and the only way to get off is to fall off.

II

Dr. Hawthorne was a student of oratory and a judge of orators. He knew the product, also the underlying principles that produce it. He had formed personal and comparative esti-

mates of many of the foremost speakers of his era. He believed that Richard Fuller touched the highest levels of any man who ever entered an American pulpit. In range of genius Beecher surpassed any other man he had known. He had a modest appreciation of Dr. Talmage, and great admiration for Yancey, Grady, and Daniel in the secular sphere.

The word *orator* is a flexible term. I agree with one who says, "Just where mere speechifying ends and oratory begins, it might be difficult to determine." Editors of such collections as *The World's Great Orators and Orations* are generous in their inclusions. Their decisions are often based on grounds other than those of gifts either of composition or delivery. I would not presume to review the opinions of those who sit in the judges' seats, but only affirm that in oratory, as in other things, there is a standard or conventional type, and that candidates for the role should be measured by their approximation to that norm. Not that they must have each of the decisive features, but that in the measure in which they lack any one they miss the perfect crown. The recognized gifts are an impressive appearance, a strong and pleasing voice, and a fertile imagination.

By that definition J. B. Hawthorne qualifies. He stood six feet plus. Though never so massive and rotund as Webster, he was sufficiently enfleshed for attractive proportions. His face in repose resembled a sculptured work, firm, placid, symmetrical, strong. A mass of long, black, wavy hair crowned his head. I have heard that one of our Baptist editors asked another editor what were the qualifications for sitting on the platform at Southern Baptist Conventions. The answer was, "Orthodoxy and good looks." I am not informed whether or not Dr. Hawthorne was a platform sitter, but on the basis of personal appearance he had a right to be there. Sidney Smith said that Daniel Webster was a fraud because no man could be as great as Webster looked. If Hawthorne was as great as he looked, he was great enough for any man to be.

He had such a voice as appears but few times in a generation. The infirmities of age were creeping upon J. B. Hawthorne before I ever heard him, but the singular sweetness,

richness, and flexibility of his voice seemed unimpaired. It was a harp of many strings, every string sound and in perfect tune. No rasping tones roughened the smooth flow of the vocal current. It was one of the decisive elements of his power, and had nature denied it to him, this paper would never have been written. Not so persuasive as some nor so sympathetic as others, but in range, reach, and vibrant quality, it has had few superiors.

"Life equals nature plus nurture." In Hawthorne's case nature provided the basis, and culture finished the work. One who roomed next door to him in Selma bore painful testimony to Hawthorne's diligence in vocal training. While the muscles were young and flexible, he trained them in the way they should go, and when they were old, they departed not from that way. The tongue is an unruly member, and needs to be taken in hand by its owner at an early date. Apart from their voices Beecher, Parker, Spurgeon, Gunsaulus, and others of like fame would never have been heard of around the world. Since Hawthorne's was hushed in death, no such voice has been heard in all our Convention.

His imagination was affluent, though not fantastic nor riotous. It was under the control of excellent literary taste. Its work gladdens almost every page. There is verdure upon the boughs and drapery upon the body of his thought; and, what is not always true, his thinking and imagination worked concurrently. The latter did not wait upon an emotional urge, but moved into action hand in hand and side by side with thought. When reason brought forth children, imagination was at hand to dress them for public appearance. The result was normally a fitting correspondence between the thought and its rhetorical raiment. By the purposeful use of his imagination Dr. Hawthorne painted many a scene in beautiful colors, idealized many a sentiment, and gilded many a dull reality of life.

III

Apart from the orator, we consider the *preacher*. In doctrine this preacher was orthodox. His faith was rooted and grounded in "the oracles of God." He was an ambassador

commissioned to preach, and to preach that which he was bidden through revelation. He will think and reason, but always with the Scriptures as his major premise. By the sacred writings he tried his own opinions and the opinions of others in matters religious. The South, he says, needs to be "above all solid against looseness of religious belief and practice; solid against every appeal from God's book to the tribunal of human reason or human consciousness; solid for a living ministry of men whose lips and lives are pure, and who will know nothing among men but Christ and him crucified. Heaven grant that my life may be lengthened to see the time when not only the South, but the North, the East, and the West, all this bounteous birth-land of the free, shall have no creed but the Bible, and no Saviour but Christ." The thought of that passage is molded into eloquence by the conviction of the speaker.

Their appeal to him guided Dr. Hawthorne in his choice of themes. The subject must first awaken his own interest. The topic must strike sparks upon the flint of his own soul before he could so preach as to kindle a flame in the soul of others. Alexander McLaren, with his cool, detached, pure intellect, could build a sermon on one text about as well as on another. He seems just to have set his intellectual machinery going, and it turned out the goods of about the same length, width, and quality every time. He maintains a level above which he seldom rises and below which he seldom falls, and the average is high. Hawthorne, more temperamental, had no such detachment. His material mingled with himself, and took the color of his own spirit. Thus knowing the open channels for himself, he chartered his course accordingly. One must grant the large value of such a policy, but it is too limited, too subjective, and does not allow for the tastes, needs, and experiences of a whole congregation. One should preach out of his own experiences and according to his own tastes, but there is much that lies beyond those boundaries.

His ideal of oratoric form was the Greek model—and improving on the Greeks in that art is like painting a lily or gilding a sunbeam. The discourse should grow steadily in

interest, quality of expression, and force of appeal. A congregation will give a preacher voluntary attention for the first ten minutes, even though the sermon contains nothing thrilling or pictorial. After that he may have to compel attention. The climacteric form suits better the order of the mind's organization, and leads naturally to the end of all serious speech, the assent of the will. Hawthorne practiced his principle. He girded up the energies of his being and concentrated them upon a conclusion that would impress by its rhetorical color, force, and finish. When nearing port, he unfurled all his sails. He tightened and stretched every nerve on the final lap of the race. Recently a man who, forty years ago, heard his peroration on a Convention Sunday repeated to me the exact words with which the preacher closed his sermon. A tame and colorless ending would never have remained in a hearer's memory through so long a period of time. The climaxes with which speakers of a former generation were wont to crown their efforts may have been overdone, but the principle cannot be safely ignored by any serious-minded preacher.

"You have the gift of gab. Make a glib tongue carry a lame mind." Thus his teacher advised young Daniel Webster. As it was in the case of Webster, a similar estimate of J. B. Hawthorne would be far short of the truth. There was always in his sermons a framework of good and sound thinking. The rich drapery of his imagination fell around a body of solid and substantial thought; the vines of his rhetoric had a trellis upon which to climb. So far as I have observed he did not invent any thoughts. He perhaps believed with Emerson that the ancients had stolen all our best thoughts, and that contemporaries had appropriated the rest of them; but upon the accepted facts of the Christian revelation he spent his intellectual energies, and put the impress of his own personality strongly upon his expression of those facts. In the quantity of thought compacted in a sermon many preachers surpassed Dr. Hawthorne, but I account his policy a homiletical virtue. There is no sense in building into a structure all the lumber that one can haul to the site; and sound

judgment reveals itself in rightly proportioning the amount of thought that should be included in one sermon. Too much material on board will weigh down the sermon, impede progress, confuse hearers, and thus defeat the end the preacher has in view.

Perhaps this is a needless caution. Into our conference one morning came a minister who had asked a fellow-minister how the latter had got along the evening before. The reply was that he had plenty of liberty, but was a little short on material. The average preacher is not embarrassed by flocks of thoughts clamoring for utterance; but, to change the figure, is pumping at a shallow well in order to bring an edequate supply to the surface.

The effect of a sermon will be marred or magnified by the manner of its presentation. A good one will be crippled in its results by a bad delivery, and a meanly made one will be rescued from failure by a good delivery. The term delivery may be used to include several factors. It involves the old issue of freedom or the use of helps in the pulpit. In arriving at his final method Dr. Hawthorne passed through several stages. Beginning with the extemporaneous method, he found himself becoming a regular stump speaker, ranging widely and loosely over the field of his subject. Indeed he never did arrive at the point where he allowed the bit and bridle of rules to guide him fully. Class-room formulas did not interfere with his preaching the gospel as he thought it ought to be preached. If a side road allured him, he would take to it; and after gathering the wayside fruits, he would return to the highway.

But sensing his peril, he began to impose upon his freedom the restraints of the pen. He embarked upon a period of writing and memorizing his sermons—a method not so fatal as some allege it to be. I have some definite views on that subject, but I refrain from that arena where harmony will never prevail. Hawthorne's final decision was to write and use his manuscript in the pulpit. This he did with consummate skill. When changing pages, he artfully looked away or employed a gesture to direct attention from himself. I am

not aware that his method detracted from the effectiveness of his delivery; but J. B. Hawthorne was a law unto himself, and in this respect not an example for the average preacher.

The *tempo* of his delivery was that of dignified deliberation. He gave full value to every word by perfect articulation and enunciation. His manner conveyed the impression of reserved resources. Such was his base line; but when the time came to round out his unfolding thought, he threw deliberation to the winds and turned loose a whirlwind of rushing words. Pulling out all the stops, he poured out the music in crescendo volume. Opening all the gates, he released a swift-flowing current of speech. To know the time for this, to build up in such order that it will be natural, and to be able to do it when the time comes, are marks of the instinctive and trained orator.

Delivery involves also elocution proper: emphasis, inflection, and modulation of voice. This can be illustrated better than described. After his defeat by Demosthenes in their famous contest, Aeschines retiring to Rhodes opened a school of rhetoric. His first recitation to his pupils was his own oration against Demosthenes. It was well received, but when he next gave them Demosthenes' *Oration on the Crown,* the students declared the latter superior. Whereupon the teacher replied, "What, then, would you have said, if you had heard the beast himself?" A contemporary said it was worth crossing the continent to hear William L. Yancey pronounce the word Alabama. Dr. Broadus said he had rather hear J. B. Hawthorne utter the word *salvation* than to hear some men preach a whole sermon on the subject. A man of competent culture once remarked in my presence that after hearing Hawthorne quote Tennyson's *Crossing the Bar,* he felt that he had never heard that lyric before. A woman in Virginia told me that when she followed Dr. Hawthorne in some of his climaxes, she found that she had involuntarily been holding her breath, and drew a deep inhalation when the tension was relaxed. No speech, however excellent, can alone compel attention to such a degree. Such power is the result of all the factors that enter into a masterful delivery.

I do not think Dr. Hawthorne excelled in pastoral work, at least not in his palmiest days. He told me that he astonished the congregation of the First Baptist church in Richmond by announcing that he was not going around ringing doorbells. One man cannot have all gifts, and we can easily understand why a man of his mental constitution and shining pulpit powers preferred the public to the private ministry. He could teach "publicly," but for the unromantic and unexciting business of going "from house to house" he had no special talent or taste. He would prepare the table, so that all things would be ready at the hour appointed for the supper, but he was not going out into the highways and hedges begging people to come and partake.

Now there you have it! You always did believe that success can be achieved without spending your time listening to excuses for non-attendance, for not joining the church, and sympathizing with the bodily miseries of the elderly saints. It is well to remember two things: that you are not a Hawthorne, and what he did with his tongue alone will perhaps require both your tongue and feet; and that doubtless the eminent orator limited his influence by not having more of personal relationships to people.

IV

Although its character has been indirectly indicated and illustrated, our discussion of Dr. Hawthorne's *style* is separated from what has been said about him as orator and preacher; because only when thus singled out do its qualities distinctly appear.

His style was always strong. Truth did not languish upon his tongue. Ordinary statements were made with energy. The manner of expression was often superlative, seldom qualified, and at times had all the force that belongs to hyperbole. The use of specific, concrete terms made his style vivid and realistic. "You can find George Washingtons among chicken thieves, Thomas Jeffersons among society dudes, John Jacob Astors among peanut peddlers, John Miltons among circus clowns, John Wesleys among barkeepers, and

Abraham Lincolns and Jefferson Davises in chain gangs." The truth thus expressed is far more suggestive and forceful than would be a general statement that there are in the land men with famous names who are themselves infamous in character and conduct.

But general remarks do not adequately describe Dr. Hawthorne's style, because it was not general in character. It was distinctive, and made so by his knowledge and use of rhetorical principles. The basis of style, the primary stone in the structure, is diction—the choice of words. The combination of certain vowels and consonants falls pleasantly upon the ear, and their connotations evoke pleasurable emotions. "The drowsy tinklings lull the distant folds." The charm of that sentence lies in the words that compose it. Tennyson said that Browning had music in him, but he could not get it out. What the poet lacked Hawthorne possessed. He had a musician's ear for sound and taste for harmony. His selectivity was very discriminating. Such mellifluous terms as *benediction, languishing, dissolution, compassion, blissful, seraphic,* and *solitude* occur and recur on his pages.

Style has to do with figures of speech. These are products of the creative imagination, and without them the style may be clear, strong, and informing, but never elegant or beautiful. Hawthorne knew his business here. Speaking of a member of his church, he says, "There is one over whose head more than eighty summers have rolled their suns away." That, in plain language, means an aged woman was in that church; but, ah, the difference between the mere fact and the way the orator expresses it! What figure does he use here? The dust-covered rhetoric which the most of us laid aside when we left college will tell us. "Saints of God, one and all, I salute you. The God whom you serve shall be my God, the cause you love shall be my cause, and the heaven into which you have entered shall be my home." Seldom does such a passage fall upon our ears from the pulpits of our time. "Up the eastern sky the morning climbs. There is still a mist in the valley, but there is a radiance on the hills." That image is not new, but it is a fine example of how splendor of meta-

phorical expression can redeem the commonplace and lift it into the region of elegance.

Dr. Hawthorne never descended to the simpler conversational manner of men like Moody and Broadus, yet his language was within the easy comprehension of intelligent hearers. His style was stately without being stilted, majestic without being austere, beautiful without being bombastic, efflorescent without being flamboyant.

While other things are more important, we must grant the value of style in the pulpit. "The greatest statues need the least drapery," but there is a difference between lifeless statues and living thoughts. When Paul disclaimed the use of "excellency of speech," there was a local and temporary reason for his attitude, and he was of a different mind when he struck off 1 Corinthians thirteen and fifteen. Great thoughts are worthy of commanding expression, and if not properly attired fail of the appearance and impression they should make before and upon the world. Beautiful sentiments deserve an outer form that becomes their character and station in the family of thought. Augustine's formula was: Make the truth plain, make it pleasing, make it moving. Style helps to attain those ends.

At this point we indulge a qualification and a distinction. While graceful and forceful rhetoric may be, and usually is, the handmaid of eloquence, yet in its most gorgeous, alluring, and opulent manifestations it is not in itself eloquence which is never a thing artificial. Rhetorical style passes into eloquence only when it is inbreathed by the sincerity, earnestness, and purpose of the speaker. Rhetoric may be of the intellect only; eloquence calls into service the heart and soul also. When we have the words and spirit combined, then we have eloquence penetrating, subduing, and moving.

V

A contemporary says that Dr. Hawthorne "was never a controversialist, and has never substituted theological zeal for personal religion." If the second member of that sentence qualifies the first, the statement can stand, but not otherwise

in my opinion. He was not a *controversialist* in the sense of having a "long nose for heresy" on minute theological or ecclesiastical points; but if taking sides on current issues and combatting what one believes to be error makes a controversialist, then J. B. Hawthorne was a controversialist in a very real sense. He had the mood of battle in him; and when issues arose that he considered vital or some principle dear to him was imperilled, he went forth as a knight-errant to resist the wrong, to redress the evil, and to establish the truth. He swung his battle-axe upon the pillars of the opposition. If the fur must fly, his antagonist was sure to furnish at least half of it.

When arose the question of women speaking in mixed assemblies, with great energy he gave his testimony against the practice. It was "rebellion against God's order" and "a subject upon which God had spoken;" and he justified his position practically by saying, "He is woman's best friend who dares to oppose her in a wrong course. He is most loyal to woman's welfare, happiness, and honor, who is most persistent and determined in his efforts to deter her from those undertakings that are incompatible with the laws of her being." The proponents of his view have largely lost the battle; the women refused to be deterred.

Especially dear to Dr. Hawthorne was the Baptist doctrine of the separation of church and state. "You may connect some institution which you call a church with the state, but you cannot connect God's kingdom with the state." That is well said, and a nice distinction between church and kingdom. His view of the matter is more extreme than the average Baptist takes, but there is no flaw in his logic when he says, "So long as our government exempts church property from taxation, and appoints chaplains to Congress and to the Army and Navy, we cannot have absolute religious liberty." That is logic, but perhaps an instance where logic and life do not exactly coincide. While Dr. Hawthorne was in Atlanta, a Catholic was appointed to fill an unexpired term in the United States Senate; and in the face of an upheaval of adverse sentiment, he took up the gage of battle on the side of the Catholic.

On another occasion before the political authorities of Virginia was a proposal which in his opionion infringed upon the doctrine of religious liberty. He invited the Governor and the legislators to his church one evening, and so convincing was the presentation of his views that the contemplated course of action was abandoned.

On political issues involving morals, he was very much of a controversialist. When the civil authorities iniquitously invaded the moral realm, he heeded Isaiah's counsel, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression." The abomination that his soul hated was the saloon. He viewed that institution with indignation, and let the sun both go down and rise upon his wrath. It was the root of all kinds of evil, the sum of all villainy, the spawning-ground of all iniquity; and in days before the public conscience had been educated in large measure, he stood forth to do battle against the insolent Goliath. Against that Philistine of God's social and spiritual Israel, he unsparingly wielded his jawbone. He handled the thunderbolts of Jove with a free hand. In the memorable battle for prohibition in Atlanta, he was one of the spear-heads of the attack and one of the heroes of the victory. To the end of his life he made no truce with the liquor traffic.

Some advantages belong to controversy: (1) It clarifies and settles the minds of some people. They always did believe certain things, but never knew why until somebody told them the truth. Andrew Jackson said to Stephen A. Douglas, "I always knew I was right in what I did in Florida, but never knew why until I read your speech." (2) Negation affords a contrast to positive truth, and is an effective oratorical device. (3) Controversy gratifies the natural love of a fight. People love to hear things denounced, whether those things are bothering them or not.

VI

The closing years of the orator-preacher were not his happiest. Age brought its infirmities, pains, and limitations. While he showed a spirit of Christian resignation, there was an undercurrent of pathos, as he realized that the tides of life

were ebbing. "I am sometimes told, 'You are not the man you were.' " There was lack of harmony in his church. The usual "off party," like termites boring from within, was present. "Alexander the coppersmith did me much evil." The element that would become all things to an adversary that he might gain that one's favor or friendship was not in the Hawthorne constitution. Resigning, he took up residence in a Richmond hotel. What little of worldly gear he possessed was soon exhausted; and the kingly preacher and royal orator of Southern Baptists was saved from dependence upon charity by the generosity of the First Baptist church of Richmond, which body cared for God's aged servant until the lengthening shadows deepened into the night.

VII

By way of conclusion one is tempted into moralizing briefly on two points.

1. The highly-colored type of oratory that gave Dr. Hawthorne his distinction was a hold-over from standards that prevailed in ante-bellum days. The public taste demanded a dignified, elevated, florid style, and those able to do so responded to the demand, and those not able never failed to attempt it. Much of that oratory was turgid, inflated, unreal, and glitteringly general in its nature. Gradually that form of address yielded place to a simpler and more direct style.

Would Dr. Hawthorne's splendid type of speaking win favor and prove effective today? Frankly, I do not know. Perhaps a flame of that sort might warm "these cold hearts of ours" when great issues are at stake. Perhaps it would be refreshing if someone would, or could, unseal the springs in our oratorical desert. However, there is no evidence of the return of the golden age of oratory. In his book *Seen from my Pulpit,* a volume issued as he was retiring in 1935 from his pastorate of twenty-five years in New York, Dr. Malcolm James MacLeod makes an observation which I suspect is close to the truth: "There is no call for eloquent preaching to-day. Jeremy Taylor was a great sermonizer but his sermons, delivered today, would empty any Fifth Avenue church in five

years. The florid does not get across. The man in the pew doesn't want it. The rhetorical performance is really an offence to him. What he wants is earnestness, conviction, consecration."

2. This brief study of Dr. Hawthorne suggests the thought of the evanescense of the average earthly fame. President Wilson read in a paper that Mr. Taft was seen the day before standing in the rain on a corner waiting for a street car, noticed only by a reporter; and meditatively remarked that four years from that time Woodrow Wilson would be standing on a corner in the rain waiting for a street car, unnoticed by anybody. In some cases fame is a halo that quickly dissolves, and in all instances grows dim in years. And early oblivion is peculiarly the fate of the popular orator. He is usually the voice for the convictions, emotions, and aspirations of an era only rather than a contributor of lasting thought or original principles.

We are but a generation removed from Dr. Hawthorne's day, yet not many Southern Baptists today speak of the orator-preacher. But it is a comforting fact that fame earned in a righteous cause is a reflection from achievement, and that a book of remembrance is written of that labor which is, we are assured, not in vain. In his farewell sermon at Grove Avenue, he quoted the couplet of the old Methodist itinerant:

> No foot of land have I,
> No cottage in the wilderness.

No treasures on earth, but abundant treasures were laid up for J. B. Hawthorne by him whom not having seen he loved and served on earth.

The Wedding of Hymns and Tunes For Congregational Worship.

A paper illustrated for the Hymn Society of England at Cambridge

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Poetry may delight by its thought and its imagery, music may soothe even the savage breast; but the fitting combination of poetry and music can deepen the pleasure, as Milton felt:—

> Blest pair of *Sirens*, pledges of Heav'ns joy,
> Sphear-born harmonious Sisters, Voice, and Vers,
> Wed your divine sounds, and mixt power employ
> Dead things with inbreath'd sense able to pierce.

A Hymn Society cannot confine its attention to Verse alone, when the Verse was always intended to be sung by Voice. Many questions arise, whether the Sirens are often wedded properly, whether the union is always harmonious, whether some give-and-take in their joint life can ever be suggested, or whether divorce is admissible in such ecclesiastical circles with a view to two happier marriages. "The voice that breathed o'er Eden" cannot be readily wed with Gill's music, *Paradise*. Milton the poet was reinforced by Purcell the musician;—"As poetry is the harmony of Words, so Musick is that of Notes; and as Poetry is a Rise above Prose and Oratory, so is Musick the exaltation of Poetry. Both of them may excel apart, but sure they are most excellent when they are joyn'd, because nothing is then wanting to either of their Perfections; for thus they appear like Wit and Beauty in the same Person."

When therefore we narrow our attention to religious poetry meant for a congregation to sing, the ideal would be that a man should have four qualifications. Poet, Musician, he should write a hymn and set it to his own music; he should be conscious of the needs and the limitations of a congrega-

tion. Above all, he must remember the words of George Herbert, Public Orator of this university:—

The finenesse which a hymne or psalm affords,
Is when the Soul unto the line accords.
He who craves all the minde,
And all the soul, and strengthe, and time,
If the Words anly ryme
Justly complains, that somewhat is behinde,
To make his verse, or write a hymn in kinde.
Whereas if th'heart be moved,
Although the verse be somewhat scant,
God doth supply the want.

The ideal is rarely attained; but a few men have approached it. An Italian student who exiled himself among the barbarians in Gaul, had his opportunity of writing a hymn to welcome a fragment of the Cross from Jerusalem. He knew how the legions beguiled their march with song; so for the procession to greet the relic and escort it in peace he both penned his "Vexilla Regis," and planned the melody. So lasting has been the association, that many a church sings "The royal banners forward go," to the very tune that Venantius Fortunatus introduced more than thirteen centuries ago. Think of soldiers doing a Dead March in strict slow time, to muffled drums.

In the dawn of modern hymnody, Luther was inspired to write "Ein' Feste Burg," and his signature may still be seen to the tune also, in his manuscript of 1530. Its 'tonic and virile strains' inspired the rugged Scot to give us the version, "A mighty fortress is our God;" for hymn and tune are inseparable.

Americans are to the fore in this particular point. Philipp Bliss was not only author and composer of "Whosoever heareth," but he sang it to his own accompaniment; similarly Robert Lowry with "Low in the grave He lay." Ira D. Sankey familiarized Britain with this intensely individual method, and showed its immense evangelistc appeal.

Wagner remarked acutely that Berlioz wrote his best music only when he dealt with a poet, who might penetrate

his soul, might conquer him by delight. It is not pleasant to think that George Wither is really unknown now, that Lynch enraged people who were accustomed to doctrine in their hymns, that Tennyson has left little mark in our congregational worship; it is a pity that no great poet has written any hymn which has captivated any great composer.

I. Music Moulded To Fit Words

Charles Wesley, a musician himself, was diffident enough to ask Handel for a tune to fit "Sinners, obey the gospel word." Modern editors of the Methodist Hymnbook have discarded it, but other editors are more reverential; it may be found in Anglican and Baptist books under the title *Cannons*. That reminds us that it was composed at the residence of the duke of Buckingham, on a chamber organ where I have admired the two keys for G sharp and A flat, whose difference is important in this tune.

Gerhardt wrote for the Christmas of 1656 "Fröhlich soll mein Herze springen." It was gathered with many others ten years later by Ebeling of Bonn, who composed music for it. The two are inseparable; we use the version by Catherine Winkforth, "All my heart this night rejoices."

Tate and Brady gave us in 1696 the fine version of Psalm 42, "As pants the hart." Within twelve years William Croft matched it with *St. Anne's* named after the Soho church where he was organist. Fifty years later, Joseph Fox, editing a new edition of Sternhold and Hopkins, assigned the tune to Psalms 49 and 62. No one of these seemed appropriate for the massive tune. Now already Isaac Watts had based on Psalm 90 his "Our God our help in ages past," but apparently in those days Dissenters and Churchmen were not on singing terms. The matchmaker who brought these two together is unknown, but today most books give this as the true mating. Is it fair to adapt a disused verse of Mrs. Hawkins, and say:—

> Father, all Thy gifts are precious; but we thank Thee now for this,
> That so many years of waiting have been crowned by wedded bliss.

Sometimes the right tune rescues a hymn from obscurity. In 1834 Newman penned his "Lead, kindly light." For a quarter of a century it was neglected, while the kindly light had led him into perfect eclipse. Then a Presbyterian Precentor, Purday, composed *Sandon* for it; and seven years later Dykes produced *Lux Benigna.* It is these two tunes which have popularized the hymn in different circles.

Organs and Choirs as Drawbacks

The intricate developments of Plainsong had really ousted the common man from worship; he could only listen to a solo (tractus), or unison (directaneus), antiphonal as between Decani and Cantoris, all in Latin, offering him only a rare chance to give a simple refrain (responsorial). The lay worshipper had a further grievance against the organ, able to drown all singing. When therefore a new beginning was made by offering worship in English, two reforms were desired; it ought to be purely vocal; the measure of the song should be simple.

William Byrd, who turned from the organ to write madrigals, prefaced two books by saying, "Divers songs, which being originally made for Instruments to express the harmonie, and voyce to pronounce the dittie, are now framed in all parts for voyces to sing the same." There was a general set against organs in church, which led speedily to their disuse or even their wreck. This antipathy endured for a century, and culminated in the order of the Long Parliament that they should be removed from every church and chapel. The people wished to sing, not to be entertained by an organ performance, which they enjoyed at other places and in their homes. John Case, a physician at Oxford, declared in words evidently inspired by Erasmus about the Bible, that mechanical artificers of all sorts kept "chaunting and singing in their shoppes—the tailor on his bulk—the shoemaker at his last—the mason at his wall—the shipboy at his oar—the tinker at his pan—and the tiler on the housetop." Cranmer welcomed this love of music, and without trying to acclimatize the plainsong in

such circles, laid down the rule that each syllable should have its note, each note its syllable. Thus the new church music was for the people, within the reach of all.

A good example of the change is when the monastery at Worcester was replaced by a staff, which for the first time provided ten minor-canons, eight lay-clerks, and ten choristers; the organist was to play the organ at the proper time, but was to sing in divine service. A hundred years later, when the Cavaliers were besieged in York, they crowded on Sunday into its cathedral, and even a professional singer avowed;—When that vast-conchording-unity of the whole congregational-chorus came (as I may say) thundering in, even so as it made the very ground shake under us; (Oh the unutterable ravishing soul's delight!); in the which I was so transported and wrapt up into high contemplation, that there was no room and left in my whole man, viz., body and spirit, for any thing below divine and heavenly raptures.

In the Middle Ages, when worship was altogether in Latin, the plain man had had only a rare chance of singing Hallelujah as a sort of chorus or refrain; this survives in several hymns, but shorn of its variety, for the average congregation usually declines to limit itself, and insists on singing everything it can,—besides often attempting what it cannot. Today we have many hymns which offer some short refrain, and invite the congregation to restrain itself, committing much to a choir or a soloist. Americans distinguish Sacred Songs from Solos; Bliss wrote, for instance, "Man of Sorrows!" Wondrous name; here to the triplet of the soloist he welcomed the response, "Hallelujah, what a Saviour." Good Friday has prompted many hymns of this kind. To Faber's "O come and mourn," Dykes sets the refrain admirably in *St. Cross,* with the unison leap of a fifth for "Jesus, my Lord," then the melancholy fall for the contrast, "is crucified:" the timing of this line fits like a glove. As a contrast, think of Fanny Crosby's "Jesus, keep me near the cross"; she varied the rhythm in the first line of her chorus, "In the *cross,* in the *cross,* be my glory ever;" and Doane completely missed the point by continuing the rhythm of his tune, as though *In*

needed emphasis, as against some imaginary *At* the cross, *With* the cross. It is a lamentable example how a composer can hide the intention of an author. For good treatments, think of Monsell's "Christ is risen," and how Maker suits it in *Morgenlied;* Unison for the four emphatic syllables, four lines of the hymn proper repeated as chorus, the tune however bounding upwards at the end for all voices, whose climax comes for the basses. Charles Wesley again for Ascension Day wrote "God is gone up on high," with a chorus, "Join all on earth." Rimbault gave semibreves in unison, descending in A minor, imitated in C major, with semibreves for "glory's King." Three good treatments have been elicited by Davies's "Great God of wonders;" it asks again and again, "Who is a pardoning God like Thee?" Carey in the same century fitted it with *Surry,* which uses the upper register; Wyvill's *Eaton* bettered that by a splendid leap of an octave: but the hymn lays stress on the question, "Who?" and this has been excellently brought out by Newton in *Sovereignty,* where he changes from common time to triple.

Awkward Hymns

This last hymn brings up difficulties caused by authors forgetting the limitations of congregations, and introducing pauses, or varying accent. Mere poems gain by such variety, and when the variant comes regularly at the same place in each verse, the effect may be beautiful. Thus Dowland, writing a poem to be sung, was careful with:—

> Go, crystal tears, like to the morning showers.
> Haste, restless sighs, and let your burning breath.

Some writers of hymns have been equally careful. Two ladies have written hymns beginning, "Just as I am;" triple time is obvious, throwing the accents right. For the invalid hymn, Trotter gives four accidentals in *Howcroft;* for boys, "young strong and free," Barnby gives a vigorous tune accentuating the four words by tenors doubling the melody, and the response in the last line by unison and harmony. But some writers have set puzzles that cannot be solved. When

Hosmer makes a pause in the midst of his first line, not matched in any other verse, as in

"Thy Kingdom come!" On bended knee
The passing ages pray;

no composer has attempted to cure his fault; the printer may warn by quotes and capitals, but the congregation nearly always sings

Thy kingdom come on bended knee;
The passing ages pray.

The best efforts of organist and choir can hardly avert nonsense. Charles Wesley wrote a splendid hymn, "Rejoice, the Lord is King," with an unusual pause in its last line, "Rejoice; Again I say, Rejoice!" He asked Handel to compose a tune for it, and the fine gift was in *Gopsal;* it is amazing that the editors of the new Methodist hymnbook have spoiled it, though 'Ancient and Modern' brings it out forcibly. Fanny Crosby's "To God be the glory" varies the accent in its chorus, "Praise the Lord"; Doane composed a tune for it that brings out the full value.

When however the accent is changed in the ordinary verse, not in the chorus, caution is needed; writers of hymns often forget to curb their Pegasus so that he may march in rank. Monsell wrote "Fight the good fight" which has stolen Boyd's tune *Pentecost* from Whitsuntide; but no composer has taken up the challenge of its internal rhyme for the first line: as a contrast, Freylinghausen's

The day departs; our souls and hearts

has been lifted by Bunnett with *Montrose.* Of course when Wesley and Crosby threw off thousands of effusions, many must be below par; it has been suggested that they were too tender-hearted to treat their offspring as David treated the Moabites, measuring two lines to put to death, and one full line to keep alive. But surely when a hymn does ring of true metal, it is a pity the author did not remember how the Bible revisers in 1611 brought their work back to the anvil seven times if necessary.

Another set of puzzles depends on a sort of dialogue or drama; three examples may suffice. John Newton in his

"Come my soul, thy suit prepare" has three verses of exhortation, then four of prayer; no composer has thought of such a variety as minor and major. His running-mate, William Cowper, was bolder, and in "Hark my soul, it is the Lord," gave an actual dialogue between the Saviour and the sinner; he complicated by not even assigning the whole of the first verse to either. A kindred difficulty is in Charlotte Elliott's "Christian, seek not yet repose," where the first, fourth and fifth verses contain speeches. In these and similar cases, we can hardly expect a composer to solve the problem. The remedy seems to lie with editors, who can indicate the differences by marking for unison and harmony; or with precentors, who will silence the choir for one set of verses; or with organists, who may similarly suppress themselves.

II. Words Written To Fit Music

Kipling reminds us in his Sussex centurion's *Lalage* that the legions called for marching-songs. They cared little for the Greek talk about spondee and dactyl, taken over by dilettante courtiers like Horace and Ovid; they wanted left-right in strict time, with no finical rallentando. This emerged clearly in Christian circles when Ambrose and his people stood a siege in their church of Milan; Latin hymnody was born there. A relic of those days is in the famous "Veni, Creator Spiritus," with its two versions in the Book of Common Prayer. The very rhythm to which the soliders of Pilate hustled their Prisoner from Gabbatha to Golgotha, was well known to Paul's acquaintance Pudens at the other end of the Empire. It has been pointed out that it inspired the last Christian classical scholar to unbend from his culture and write "Pange lingua gloriosi proelium certaminis," with a tune declared to be "one of the noblest ever composed;" this tune prompted Thomas of Aquinas to write "Pange lingua gloriosi corporis mysterium" for the new festival of Corpus Christi; so that those who annually sing "Now my tongue the mystery telling," are in a most pre-apostolic succession. Translations from foreign languages are usually modeled to

fit closely the music already wedded to the hymn; we may note this for Hebrew, German, Welsh, French.

When the Temple at Jerusalem was destroyed by Titus, the rabbis presently gathered at Tiberias in Galilee, where they invented a notation to preserve the musical tradition. Their twenty-eight Graphemata can be seen in the most ancient scroll of the Law yet extant. It is now being studied scientifically by Dr. Solomon Rosowsky, of the Hebrew university at Jerusalem, who has published a transcription of some melodies into our European five-line staff. In the eighteenth century, Thomas Olivers went one Sabbath from City Road to the Great Synagogue in Duke's Place, London. There he heard a metrical version of the Thirteen Articles of Moses ben Maimun; the stately melody captivated him, and he secured it from the Hazzan, Myer Lyon. Soon his Christian paraphrase appeared, "The God of Abraham praise," to the tune which he gratefully christened *Leoni.*

The richness of German hymnody may be recalled in that Matthias Claudius paraphrased a peasant's ballad, which Jane Montgomery Campbell translated as "We plough the fields and scatter." It is always sung to Schultz's tune *Dresden,* which was written for the original. Though there seems no need for the variety between unison and harmony, nor for the drone of the contralto, yet the timing and the variety of accent between verse and chorus are excellent; in these respects the translation follows.

Of Welsh writers, William Williams of Pantycelyn is leader, if only for the fact that he was bi-lingual. Two of his famous hymns deserve attention, for their musical settings. "Arglwydd, arwain trwy'r anialwch" has six lines; *Caersalem* only four; but Welsh singers are adept at repeating, perhaps the poverty of their mountains teaches them to make a little butter cover plenty of bread. English who sing his own shortened version, "Guide me, O thou great Jehovah," need to have the score marked carefully. Even more is this true with his "Dros y bryniau tywyll niwliog," but for another reason. So splendid is its missionary appeal, that when it fell into the hands of Thomas Clark, Baptist precentor at

Canterbury, he fairly let himself go, in *Calcutta.* It dropped out of use for awhile, but the English version "O'er the gloomy hills of darkness" gave it a new lease; I well recollect at Exeter Hall an audience astonished as the organ rolled out an interminable tune, while Welsh faces were seen brightening with anticipation. The first verse taught us novices, and by the end of the second, when trebles had had their solo, contraltos had aided in a duet, and the basses had been accompanied by all, the gospel did indeed "loud resound from pole to pole."

Marian exiles brought from Geneva sixteen new rhythms to enrich Tudor hymnody. More than a score of their tunes are still sung in various churches, some by survival, more by revival. Every congregation uses *Old* 134, though many call it *St. Michael.* Similarly *St. Flavian* is really *Old* 132; but every one gives the true name to the majestic *Old* 100. These French and German airs were reprinted for two centuries as the Proper Tunes, even though parish clerks wrote newer melodies more to the taste of the eighteenth century. In that florid age, Luther's tune, still used for psalm 112, better known once as *Pope and Turk,* was so popular that one man who wrote a plain Long Metre hymn, provided also a refrain in order that it might be sung to this melody.

Folk-Song

Popular melodies were drawn upon, not only at the French court. When Heinrich Izaak had to leave Innsbrück for the Bavarian court, he wrote a song, "Innsbrück, ich muss dich lassen," which was soon taken up by journeymen trudging from town to town to improve their skill. Johann Hesse of Breslau wrote new words, a hymn for criminals on their journey to the scaffold, "O Welt, ich muss dich lassen." Into England the hymn only found its way by Catherine Winkworth's version of 1863, too late for the procession from Newgate to Tyburn; but the tune had been introduced through the medium of Bach's Passion Music. We have extremely few hymns in this metre; a Lenten hymn of the eleventh century has been expressly remodelled in English to fit this tune.

The English folk-song *Sumer is i-cumen in,* was composed before 1240; this Round was so popular that sacred words were written for it, Perspice Christicola. I cannot find that these have been Englished for church use, or that any new English hymn has been written for it; yet surely we can welcome one more canon than that due to Tallys. Here is an Easter Carol ready to hand. Imagine the four women rushing up the stairs, one behind the other, Mary Magdalene breaking into the upper room bursting with the news, yet telling it hind-before; Joanna echoing four steps below, Salome corroborating, and Mary the mother of James setting her seal to the great truth, "She met Christ!" When the beloved disciple hears those crucial words, he is staggered, and asks, "Jesus Christ?" but grasps after a pause and appropriates the great fact, "Died for us, now He lives again." He dashes downstairs, outrunning Peter, who is four steps behind, but takes up this second theme, so that six voices are singing two canons:—

We who lately were forlorn Because our Lord was dead
On this blessed Easter morn Were to the garden led
I met Christ.
Joy to all the world He brings That He has conquered death
Jesus Christ? Died for us
Each who saw Him gladly sings As God may give her breath
He lives again Christ lives Christ lives
Shout the news with power That all may greet this hour.

Return to the measured tramp of soldiery. In the American civil war, the Federals had their song, "John Brown's body lies a-mouldering in the grave, but his soul goes marching on." It is not, as some lazy editors say, Irregular, it is a strict fifteens; and it was equipped by Steffe with a tune that went like wildfire, beginning a route-march of volunteers twenty years later from Cambridge to Ely. Now Julia Ward seized on the melody for Christian purposes, and produced "Mine eyes have seen the glory of the coming of the Lord," which may cheer any Mrs. Gummidge who despairs of the world, by the reiterated assurance, "Our God is Marching on."

Other music inspired an other Public Orator of this Cambridge university to write a hymn for Palm Sunday with a refrain;—

The morning stars in heaven
Move singing in their ways,
They shout for joy, but children
Give God more perfect praise.
The Saviour, He comes riding Into Jerusalem.

In closing this survey of the interplay of words and music, for which a few sprigs have been taken from Bruce Pattison's "Literature and Music in Shakespeare's Time," while twice as many flowers have been discarded from the bouquet as were culled in eight or ten gardens, let us take testimonies from two masters, of different schools, how the conjoint effect of hymn and tune is evident for the individual and the congregation, on earth and in heaven. Hear first Augustine of Hippo, thinking of Milan:

> What tears did I shed over the hymns and canticles, when the sweet sound of the music of thy church thrilled my soul! As the music flowed into mine ears, and thy truth trickled into my heart, the tide of devotion swelled high within me, the tears ran down, and there was gladness in those tears.

Close as we should, on these banks of Cam, with the aspirations of Milton;

O may we soon again renew that Song
And keep in tune with Heav'n, till God ere long
To his celestial consort us unite,
To live with him, and sing in endless morn of light.

Expository.

The Forgotten Classic.

By John Falconer Fraser, Baltimore, Md.

It is one of the surprises of a decade to find that the discoverer of the universal law of Gravitation was more interested in the Bible than in physics. Students more or less familiar with the works of Sir Isaac Newton—the Principia, and his lectures on Optics and Fluxions—are not aware that he wrote a work of laborious research and rare value on two of the most difficult books in sacred prophecy, and even his biographers have been strangely silent on that important matter.

Sir Isaac Newton's "Observations on the Prophecies of Daniel and the Apocalypse" was brought out by a London publisher six years after the death of the famous mathematician and scientist. It was dedicated to one of Newton's most ardent admirers, the Baron of Ockham, Lord High Chancellor of Great Britain. Seventy years later it was included in the Horsley Collection, bearing the date of its publication, 1733. (The copy in my possession is of the same issue). In 1922, an English translation was brought out by Sir Wm. Whitla, M.P., M.D., D.Sc., LL.D., Emeritus Professor of Queen's University, Belfast. No recent school of interpreters has noticed Newton's work on Daniel and the Apocalypse, but after nearly two centuries of silence the manuscript he left in Latin has been revived, and another English scholar, whose work we have been recently privileged to review is now preparing for publication a more exhaustive revival of Newton's interpretations. Doubtless, this will prove to be a work of unusual merit, and let us hope its publication will be soon.

When one finds the shelves filled with books on Daniel and the Revelation, and discovers that few of them are the work of qualified scholarship—and most of them conflicting

and equally dogmatic—he is left in a daze like a man on a battlefield of many contending camps. But when a great scientist and philosopher, noted for his observations of the heavenly bodies, turns the range of his mighty intellect on the field of prophetic literature, one is inclined to believe that such a scholar is not likely to indulge his imagination and write as if his fancies were to be a trustworthy guide in the celestial scenery revealed on the Isle of Patmos.

It is not possible within our limits to offer anything comparable to an exhaustive review of Newton's Observations on Daniel, but confining ourselves to his work on the Apocalypse we may venture some few glimpses of his approach in the last book of prophecy.

First of all, it should be said, the Apocalypse is not to be understood by Newton apart from its relation to the writings of Daniel and its bearing on the prophecies thereof. To be sure, Sir Isaac knew nothing of the future school of Higher Criticism and the "assured results" of the hypothesists who would remove Daniel from his accustomed place in the Old Testament and bring him down through the centuries to the time of Antiochus Epiphanes. We may well believe, however, that had he known all we now know he would maintain his position and defend with Newtonian skill the authorship of Daniel of the Babylonian Captivity.

We cannot appreciate Newton's method of interpretation until we have read his delineating treatise on the nature of Prophetic Language. He above all writers we know determined to allow the Bible to speak for itself. He insisted that the Apocalypse was written in the language and style of the prophetic authors. Their figures of speech constitute a rather fixed mode of expression, and one cannot correctly interpret Apocalyptic literature without adhering to the principle consistently followed by the prophets of Israel. "Accordingly," says Newton, "the language is taken from the analogy between the world natural, and the empire or kingdom considered as a world politic." In other words, political movements are prophesied in the language of dreams and visions and in terms of cosmic phenomena.

"The whole world natural consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the Prophecy . . . For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest and most miserable part of them. . . ."

"In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens . . . the stars for subordinate princes and great men . . Darkening, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkening the Sun, turning the Moon into blood, and falling of the Stars, for the same . . . Fire and meteors refer to both heaven and earth, and signify as follows: burning anything with fire is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, is put for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation."

The question arises, after reading this part of a quite extensive glossary, does it work? Is it of the nature of Apocalyptic writing to presage historic movements by projecting the scene into the skies, and, as it were, making the heavenly bodies the actors in the awful drama? Is it true of the prophetic scriptures, especially, that celestial imagery registers the high-water mark of the oracular in divine revelation? To such questions we are compelled to answer that examination of the qualifications and methods of the Old Testament prophets are rather convincing on this point. In the book of Numbers (XII, 5, 6) we read:

"And the Lord came down in the pillar of cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear

my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

We recall that it was revealed to Joseph in a dream that he would be exalted above his brethren; and it is clear that his father and his brothers had no difficulty in understanding the meaning of *Sun, Moon* and *Stars* falling at his feet. In the Patriarchate the father was the ruler as head of the family, and the older members the lesser rulers over the younger. The brothers of Joseph felt keenly about the challenge of their senior prerogatives by the dream of "this dreamer."

"And his brethren said unto him, Shalt thou indeed reign over us; or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

"And he dreamed yet another dream, and told it to his brethren and said . . . the sun, and the moon and the eleven stars made obeisance to me." (Gen. 37:8ff).

It is clear that the father understood the implications of this dream language, and understood what the obeisance of sun, moon and stars meant, when he said:

"What is this dream that thou has dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee on the earth?"

When Newton finds in the Apocalypse a vision of the sun turning to darkness and the moon to blood, and the stars falling, he interprets this not as celestial phenomena, but as political upheaval—the downfall of an earthly kingdom. The sun being thought of as ruler of the day, and the moon the ruler of the night, and the stars the lesser luminaries, and so are the ruler and the ruling classes pictured as heavenly bodies and their downfall likened to a revolution in the firmament. Observing that the book of the Revelation of John was written prophecy he observed also that the inspired writer used the figures of speech familiar to the great prophets of Israel and he so interpreted their meaning. When in

the Apocalypse he read of "a new heaven and a new earth," he observed that Isaiah used the same language in prophesying the restoration of Israel to Jerusalem (Is. 65:17). When he read of the sun darkened and the moon turned to blood and the heavens dissolving, he observed that this was not unprecedented imagery in prophetic writing; that the same picturesque language was familiar to the seers of old, signifying the fall of political powers in the earth, even as Jeremiah predicted the destruction of the kingdom of Judah, (Jer. 4:23ff), as Ezekial foretold the fall of the kingdom of Egypt (Ezek. 32:7, 8), and with similar metaphors Isaiah prefigured the extinction of the kingdom of Edom (Isa. 34:4-6), and foreshadowed the fall of Babylon in the following words:

> "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened . . . and the moon shall not cause her light to shine." (Isa. 13:10) (Compare Matt. 24ff; 2 Pet. 3:10-13.)

When one finds this to be the established mode of prophetic speech adumbrating the downfall of earthly powers, why should he ascribe to the same visions in the case of the prophet of Patmos strange and fantastic interpretations for which there is no warrant in the language of prophets? It is in the nature of apocalyptic writing to work toward *denoument* that will more effectually startle the mind with prophetic pictures that are quite enigmatic unless understood by methods of intepretations that differ from ordinary exegesis.

Equally intriguing are Sir Isaac Newton's "Observations" as to the allusions in the Apocalypse. In the vast scenery of the Patmos visions he recognized the familiar background of the Temple and the Tabernacle, the picturesque ceremonies and profound typology in the appointments and worship of Israel, and therein he found his clue to the understanding of the structure of the Revelation as well as the setting that constituted the field of John's visions. The first Temple was sacked and destroyed by the Babylonian invaders, and the second Temple was that of the restoration. On this ground Newton perceived the plot-interest of the inspired prophecy unfolding the historic drama of the ages, and the scenes and

ceremonies of the Temple are used to reveal their spiritual equivalents in the new Israel, or Church of the Living God. The worship of the primitive Church was to be corrupted by another "Babylon," but it will be restored and purified in "a temple not made with hands." Therefore, the structural scheme of the Revelation is "a forecast of the servitude of the Church to a second 'Babylon' written in parables of Israel's subjugation to the first Babylon."

> "The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month; for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and the feasts of the seventh month to his second coming: his first coming being over before this Prophecy was given; therefore, the feasts of the seventh month are here alluded unto." . . . .
>
> "On the first day of that month, in the morning, the High-Priest dressed the lamps: and in allusion hereunto, this Prophecy begins with a vision of 'One like unto the Son of man' in the High-Priest's apparel appearing, as it were, in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand; and this dressing was performed by sending the seven Epistles to the angels or Bishops of the seven churches of Asia, which in primitive times illumined the Temple, or Church Catholic." (Newton, Observations on the Apocalypse, Ch. ii).

To identify the opening scene of the Apocalypse with the feasts of the seventh month, Newton must have consulted Rabbinical authority on the Menorah. It was the daily duty of one of the priests, in the Court of the Priests, to attend to the dressing and refilling of the golden lamps on the seven-branched lampstand. He was accustomed to dress and refill five of the lamps before the morning worship, but the two eastern lamps were left burning until the end of the temple service. However, on the first day of the feast of the seventh month this lamp trimming and refilling became the duty of

the High-Priest who accomplished this service with his own hands. In allusion to this the first scene in the Patmos visions (Rev. 1:12) is that of the Son of man, in the garments of the High-Priest, "in the midst of the seven candlesticks," thus identifying the scene with the feasts of the seventh month. All the visions that follow are to be understood in the light of the temple scenery and ceremony. The High-Priest did trim "the lamps" by means of the Epistles to the seven churches; and there may be accuracy in the allusion to the two that were left burning, in the sense that they were not called on to repent, namely, Smyrna and Philadelphia. Here in the temple John envisions the formal unity of the temple lamps as no longer confined to the single golden standard—they are separate and distinct. The temple is no longer local; it is geographical. The lamps must now be the light of the world and their unity must be found in the living High-Priest who is the vital centre and source of their life and light. "The seven candlesticks which thou sawest are the seven churches."

The Temple background in the visions of John should not be regarded as the discovery of Sir Isaac Newton. Others before him, like Mede (Clavis Apocalypticae 1627), whose work Newton cites occasionally, recognized the temple scenes in the imagery of the Revelation, but the great scientist more than any other writer interpreted the visions in terms of the ancient sanctuary, by which he perceived the structural scheme of the revealed prophecy.

> "The Prophecy is distinguished into seven successive parts, by the opening of the seven seals of the book which Daniel was commanded to seal up: and hence it is called the Apocalypse, or Revelation, of Jesus Christ." (Newton, Observations on the Apocalypse, Ch. ii).

Moreover, these scenes of the Revelation that used to leave us anticipating revolutionary behavior in the heavens and other scenery of grotesque and bestial forms, disappear in Newton's Observations, and leave us with our feet on the ground reviewing historical movements foretold in figures of speech that should be easily understood by those familiar

with the appointments of the sanctuary. Take, for instance, one of the visions that occasion fantastic ideas in the minds of not a few modern interpreters. (Rev. 4:6-8). When Newton was confronted with imagery of this sort he resorted to the Scriptures of the Old Testament for an understanding of its true meaning. He read the specifications for the fashioning of the Laver (sea) in the first book of Kings, chapter seven, and identified "the sea" and "beasts" in the fourth chapter of Revelation.

> "And he made a molten sea . . . and it stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above them . . . And on the borders that were about them were lions, oxen, and cherubims . . ."

Likewise, John envisions:

> "And before the throne was there a sea of glass like unto a crystal: and in the midst of the throne, and round about the throne, were four beasts (living creatures) full of eyes before and behind.
>
> "And the first beast was like unto a lion, and the second beast was like unto a calf (ox), and the third beast had a face as a man, and the fourth was like a flying eagle. (Rev. 4:6-8) (Cf. Isaiah 6:1-3).

Bearing on this passage of the Apocalypse, Newton observes similar visions associated with the temple in Isaiah and Ezekiel, and comments as follows:

> "The people of Israel in the Wilderness encamped about the Tabernacle. On the east side there were three tribes under the standard of Judah, on the west three tribes under the standard of Ephraim, on the south three tribes under the standard of Reuben, and on the north three tribes under the standard of Dan. And the standard of Judah was a Lion, that of Ephraim an Ox, that of Reuben a Man, and that of Dan an Eagle as the Jews affirm. Whence were framed the Cherubims and Seraphims

> to represent the people of Israel. A Cherubim had one body with four faces, the faces of a Lion, an Ox, a Man and an Eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chapter one" (Numbers ii).

Recognizing the circumstances; that John was banished, an exile on the isle of Patmos, a lone prophet in a pagan world, the revelations vouchsafed to him came in the forms and terms associated with the ancient Sanctuary of Israel. That temple scenery was the background of much of the metaphorical language of the prophets of Israel; and John was writing prophecy. These figures of speech abounding in the prophetic writings of the Old Testament would constitute a code-language that would be enigma to the pagan mind, but quite intelligible to the scattered Jews familiar with the Hebrew Scriptures, and these were the Scriptures of the Christian movement in the first Christian century. Here, needless to say, Newton would not agree with modern critics who state that the symbols of Revelation were drawn from contemporary heathen literature and from Apocryphal books of the inter-biblical period. He found that the scene of Patmos reflected the language of Old Testament prophets, and, to quote Mede, "their interpretation is not to be readily sought for elsewhere."

That Newton was not unfamiliar with the vagaries and speculations growing out of the Apocalypse, even two centuries ago, we may judge from the following citation:

> "It has been the folly of interpreters to foretell times and things by this Prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but they have brought prophecy also into contempt. The design of God was much otherwise. He gave this and the prophets of the Old Testament not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and God's own providence be then manifest thereby to the world."

Sir Isaac Newton would not leave himself open to the charge of playing the role of the prophet in his interpretations, but it cannot be denied that he wrote rather dogmatically in identifying Apocalyptic vision with historical event. With astonishing precision he listed political, ecclesiastical and revolutionary movements and fitted them into the prophetic mold with such voluminous evidence that it leaves the reader feeling too much of a strain on his credulity. Yet, the facts are there, and his conclusions can hardly be assailed when his interpretation is granted; for history is on his side. To be sure, the reader will find this work of the noted scientist at variance from the Futuristic school of interpretation, and he will find it even farther removed from the Praeterist's point of view. It cannot be said, however, that either of these two great camps of controversy began in the atmosphere of careful and unprejudiced scholarship; for in both instances their originators were distinguished members of the Jesuit order who naturally resented the implications of the second 'Babylon' and sought by their respective methods to so dispose of the allusion in the Apocalypse of John. The least we can say of the works of Sir Isaac Newton is that his views are in accord with those of the early Christian writers, and, be it said of his 'Observations'—"it makes sense."

The Quest for Spiritual Reality.

Clyde L. Breland, Th.D., Richmond, Ky.

And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:13

During the horse-and-buggy days a minister was returning to the railroad station from his Sunday appointment in the country along a mud-strewn road. A lad in his teens was the driver of the rig. The minister, being a good servant of Jesus Christ, took advantage of the occasion to approach the boy concerning the condition of his soul. He found that he was not yet a Christian. He presented the gospel and drew the net for a penitent faith in Christ as Saviour and Lord. But the lad responded: "How can you trust what you can't see?"

It is a good question, and one which baffles both Christian and non-Christian alike. "God," so the Master has taught us, "is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). Christ, as presented in the New Testament, is the eternal Son of the Father-God, who came to earth through the womb of a virgin of Israel, experiencing a full generation of life in human flesh, tempted and yet sinless, dying on the Cross for our redemption from sin, rising from the grave and ascending again into the realm of the spiritual. His promise is, to all those who will give themselves to the tasks of the Kingdom: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Yet the faith which accepts his intangible presence is most difficult for all to maintain.

I

We live in a world which is vitally interested in religion. Whether practical Christianity in any wise approximates the ideal is beside the point. The non-attendant upon formal services of the church is quite as ready to discuss the eternal verities as is its most consecrated member. The deepest and most sensitive emotions of the race are religious emotions; and the subject upon which it is easiest to get an argument in any company is religion.

Is it possible to find God? Every great religious system has its answer; and its devotees are ready to die for the sake of their conviction that its answer is true.

Some time ago a young Jewish woman began to drop in on the services of the church which I was serving as pastor. In the course of my pastoral visitation I made it a point to call on her at her home. I asked her if she would be willing for me to point out Christ to her in the Old Testament Scriptures. She replied that she would rather die than be a Christian! A consecrated Christian woman testifies that she became interested in a Jewish matron. But, to her dismay, when she approached the woman for an acceptance of Christ, she discovered that she herself was an object of pity because she was outside the fold of the Mosaic Covenant! So deep go religious convictions!

Mohammed, the austere prophet of Allah, has his army of followers who are as zealous for their cause as are the followers of Jesus of Nazareth. Their missionary efforts in Africa, as well as their fanatical devotion to their tenets in their homelands, make them one of the most formidable foes of the Christian missionary enterprise. The Buddha is the founder of a great religious system which, in some lands, has borrowed our Christian songs for the praise of Gautama. The Hindu, the Confucianist, the Taoist, the Shinto worshipper, are all firmly convinced that, through their respective faiths, Ultimate Reality is approachable.

Recently, on the occasion of my visit in a home in the deep south, I was asked by the mother whether or not we could be sure that, amidst so many world religions, Christianity were in reality true. Was it not barely possible that we of Christian America were mistaken in our devotion to Christ, and that the followers of Mohammed, or of Confucius, for example, had as much justification for their faith as do we. There has been, within recent years, a widespread tendency in some intellectual circles to accept the true in all religions as of God, and to syncretize the worth-while in all systems of religion into a newer world-religion.

The spirit of religious inquiry, too, is evinced in the multiplicity of outlandish sects which are arising constantly to harass the evangelical churches of America. In New York City, within recent months, it was the Negro, Father Divine, with his claim that he was Deity incarnate, who led great hordes of followers, both Negro and white, to frenzies of adoration. A generation ago it was Mrs. Mary Baker Eddy, with her sophisticated nonsense as contained in "Science and Health With Key to the Scriptures," who led the multitudes astray. Every evangelical group has had its apostasy at the point where some newer Moses has arisen to lead the people out of Egyptian bondage.

Added to all this is the fact that the new spirit of intellectual inquiry has muddied the theological waters appallingly. The rise of Rationalism in our day has led to the subjection of even the sacred to the scrutiny of the microscope, the test-tube and the telescope. Rationalism has decreed, most arbitrarily, that the Great God Science is the Supreme Deity before whom all lesser lights must bow. Examining the Bible with scientific instruments, it has proclaimed the incredibility of miracles, inasmuch as they cannot be explained through scientific law. It has relegated to the realm of mythology the Scriptural story of the Virgin Birth, since it will not stand the light of scientific investigation. Not quite sure about Jesus, whose high ethical teachings obviously transcend anything else in the world, Rationalism is somewhat disposed to regard him as an ethical genius, the greatest of the race. Of course, Rationalism must admit that his ideals survived the grave where his body was laid after he had died on the Cross as a glorious and inspiring example of devotion to a Cause; but as to a literal resurrection of a human body from the grave, science knows no such phenomenon, therefore it must be discarded.

Is it any wonder that, with so many discordant voices in the religious market-places of the world, humanity is terribly confused? Is it to be wondered at that multitudes are asking whether there is any possible ground for spiritual certainty? Is it to be wondered at that, assuming a helpless attitude in the face of so much divergent dogmatism, many

have about come to the conclusion that it is better for them to concern themselves with the things which appear and to leave the unseen realities—which are rather vague at best—for the theologians and philosophers to wrangle about? Is it to be wondered at that a practical world has grown a bit weary of doctrinal discussions, and is ready to accept whatever religious haven may be near at hand? A materialistic world wants its institutions of religion, to be sure; it glimpses the fact that they have some practical value, even in the present scheme of things. But it refuses to grow unduly concerned about any of them. Such is the spirit of practical skepticism which is abroad in our day.

II

But men cannot solve their spiritual problems by burying their heads in the sand. For the question eternally abides: Is it possible to find spiritual reality? Or, as one young college student expressed it in more commonplace terms, "After all, is there a God?" Is there a Fountain of Life which in reality satisfies the deepest thirst of the soul, or are we chasing after a mirage?

The very fact that we continue to chose the mirage is an indication that there is somewhere a cooling lake whose image is reflected in the sky. For, as some sage has remarked, "Mankind is incurably religious." It cannot quite convince itself that the world is an automatic mechanism which sprang into existence spontaneously and began to revolve with methodical precision, warmed by the parent sun, so as to produce vegetable and animal life. There must be an Uncaused Cause.

Nearly every mature individual, as well, has known at times a feeling of helplessness in the face of world forces about him. So long as circumstances are favorable, one may feel himself sufficient for any emergency. The unknown poet was but expressing the optimism which is bred of self-sufficient strength when he sang:

"I stand alone, and, sink or swim,
I need no one to make me free;
I want no Jesus Christ to think
That he could ever die for me."

This is fair-weather philosophy. It may even stand the test of temporary and limited reverses. But it will not hold up under a major catastrophe. When lifetime plans come tumbling down about one's ears in economic chaos; when physical strength breaks under the strain of a burden too great to be borne; when the soul faces the moment of departure from its frail temple of clay to launch out into the uncharted hereafter, the soul wants God! It wants to believe that, despite the onslaughts of an unfriendly world, somewhere sympathy, love and compassion reign supreme.

Christ is the answer to the deepest needs of the soul. Christ was love incarnate; and he spoke authoritatively of God. He did not claim to be a mere Guide into the presence of the Father: he said: "I AM the WAY; . . . no man cometh unto the Father but by me" (John 14:6). He claimed that he was the Monarch of a Kingdom which was diametrically opposed to all that the kingdoms of earth stood for. Theirs was the doctrine of despotism, of conquest by means of the sword, of subjugation of weaker nations and their absorption into the sway of an emperor whose power was maintained by force. His was a Kingdom of the spirit, which conquered the heart through love, and which bound its subjects into a spiritual fellowship which was independent of race, or color, or temporal condition. The monarch on his temporal throne is full brother to the slave at his feet within the Kingdom of Christ.

For all who believe him, Christ answered their questions as to the discoverability of God. He taught that there is a medium of spiritual certitude, available to all who will have it. God is discoverable! Mankind does not need to wander through a morass of doubt and uncertainty, seeking for a non-existent fountain of youth, only to perish in despair at the end of the trail. There is life for the having!

But the instruments which Christ prescribed whereby spiritual certitude is attained are as unworldly as is his kingdom itself. The scientist errs most grievously when he dares to believe that he shall ever find God within the range of his telescope, or under the lens of his microscope. God hides

from the wisdom of the world; he reveals himself to the humble.

And yet Christ's instruments are as scientific as are those of the laboratory. The scientist discovers cosmic truth through experimentation. He pursues a solitary path through a jungle of error until he arrives at his goal. There he knows the thrill of discovery, and rushes from his laboratory to inform a skeptical world that he has found a pearl of great price. Even so is it in the experience of the successful seeker after spiritual truth. Jesus invites him to tread a solitary path through the morass of error which besets on every side. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17), is his testimony to a world which is in quest of God.

This submission of the human will to the will of the Divine is what Jesus, in his conversation with Nicodemus, defined when he said, "Ye must be born again" (John 3:7). It is an instantaneous experience, although the processes which are involved in it may be operative over a period of years. One must first know conviction for sin in his own experience, the work of the Holy Spirit; then he arrives at that point in his sense of helplessness and ruin at which he is definitely prepared to break with his sins and to throw himself for mercy and forgiveness upon Christ, whose death on the cross he sees as God's provision for his pardon. This done, he makes the discovery that God is indeed real, and that Christ is all that he claimed to be—a Saviour from sin.

Yet the initial experience will not provide all the clarity of vision which comes with maturity. Young converts are susceptible to doubt. They are easily led to believe that the spiritual experience through which they have passed is delusive; and that the spiritual universe into which they have entered through spiritual birth is unreal.

The sturdy tread of unwavering conviction is God's gift to the Christian who has borne his cross steadily over a period of years. The invitation of Jesus to all of his followers is to "take up the cross daily and follow." Some, apparently, are unwilling to do it, and in consequence are robbed of the joy

of a full assurance of their fellowship with God through the gateway of heart-experience. But there are others, pioneer souls, who press onward in the wake of the Master, through dangers, through the heat of the desert, through privations, through persecutions from the world and false brethren, until they come to live in the radiance of a spiritual universe which is only vaguely suspected by the timid and fearful. It is "the fellowship of his sufferings," as Paul found, which is the gateway to a fullness of fellowship with Christ.

And yet it is true that all of these spiritual blessings are apprehended only through faith. It was Tennyson who said:

"We have but faith; we cannot know,
For knowledge is of things we see."

It is probable, however, that the English poet-laureate did not mean to infer that spiritual knowledge is less authoritative than that which comes to us through the senses. Spiritual things are not materially demonstrable, and cannot be proved beyond all peradventure of doubt. To the non-spiritual, they do not exist at all; and the spiritually-minded Christian, at best, must admit that his assurance is internal. He launches his life program on the hypothesis that God, of whose presence within his own being he is convinced, will fulfill every obligation which he has assumed in the Bible. As the writer of Hebrews states it: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

III

The stalwart Christian finds the inward conviction of God's integrity to be so strong that he throws himself joyously into a life program, however arduous and without hope of material reward, which gives promise of spiritual achievement such as will glorify the Christ, whose he is and whom he serves. It leads him through dark valleys where no gleam of light is discernible save the light of God's promises. Yet he follows the gleam. This is the stuff of which heroes are made. All the great conquests of sacred history were based

on such a conviction. It was this conviction which moved Noah to endure the jeers of an unbelieving generation in the building of the ark; it was the same conviction which led Abraham out of Haran into an unknown, and presumably hostile, territory. It was this conviction that sustained the prophets, the apostles, the followers of Jesus through the ages. It led Carey and Judson to relinquish the comforts of civilization and bury themselves in India. It led Livingstone from the civilization of England to die triumphantly in the jungles of Africa. God had promised! That was all that mattered!

This activating conviction breeds the spirit of martyrdom, where occasion demands it. No sane person enjoys the experience of dying. It may be far more serviceable to live for Christ than to die for him! Yet there have been times when death for the sake of spiritual principle became necessary. John the Baptist wavered in his faith when he faced death within the lonely walls of Machaerus. Could the Son of God permit him to die after he had given to the cause the best that was in him? But, doubtless, when the reassuring word came from the Master, he understood that he was to be honored with this type of homegoing. Bravely, with a grace which God alone could give, he must have gone to his death! And there was the same glorious experience for James, for Paul, for Peter, and for those countless thousands of pioneer souls who paid the supreme price for their devotion to Christ throughout the course of the Christian centuries.

Has this spirit survived! We live in days when luxury has enervated many of those who give nominal allegiance to Jesus. The willingness to endure hardness as good soldiers of Jesus Christ is not evident among the virtues of the great host of our people today. What with fat salaries, high-powered automobiles and luxurious homes, it is too sadly lacking from even the ranks of the ministry.

But yonder in China, there is a different story. How the hearts of all true Christians exulted when tidings came from that war-torn land that our missionaries, faced with possible death as a penalty for faithfulness, dared to stay at the post of duty. They are of the seed of the martyrs of old, who

prove to a skeptical world that there is something in Christianity worth dying for. Thanks be to God, wherever persecution rears its ugly head the spirit of martyrdom revives! Truly, the inward Christ is the same, yesterday, today and forever!

Nor does one need to die for Christ to prove his devotion. Wherever, in this sinful and indifferent world, one of God's little ones carries on bravely for him, bereft of luxuries, beset by enemies within and without the fold, he is of the salt of the earth. More venturesome than Columbus, who sailed across uncharted seas in search of far countries where earth's riches were, are these heroes of faith. More courageous than Pizarro, who faced the lurking savages of the jungle in search of Inca gold are they. They seek not this world's goods! They have caught faith's vision of the city beyond the sunset! They struggle onward toward eternal rest!

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent to heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train."

Life Factors and Tendencies.

The Managing Editor

Again It Is War.

Humanity is once again committing itself to the insane folly of international murder in the interest of imperialistic ambition. There are other considerations of course. But all the others could be resolved by the methods of conference with patience, and the persuasion of spiritual considerations. It is only the pride and the greed of men that must resort to force to hasten to quick achievement the aims of ambition and megalomania.

Germany's position and prospects were incomparably better the first day of August 1914 than they have ever been since. Her position has been steadily improving during the last ten years notwithstanding the incalculable waste of resources in her preparation for this new war. There is no need to deny that there has been serious economic hardship and distress. Nor can there be honest denial that the use of the forty billions of dollars which Hitler boasts he has spent for armament would have relieved all the actual hunger and want of the German people, nor that they could all the while have been steadily improving their condition by industry and peaceful negotiation.

There is no need to question that the Treaty of Versailles had in it gross injustice and vindictive folly, but this aspect has been grossly exaggerated and propagandized until most people have accepted an uncritically distorted view of this. Some of these injustices have been corrected. Many more could have been corrected by a different course. This writer has, under censure of some of his best friends, all along held that The League of Nations was constituted and calculated to maintain the status quo of the time of its founding and to retain the control of the world in the hands of the then dominant nations. That is why some of its provisions were found

to be unenforcable and its authority came more and more to be flouted with impunity until its pitiable impotence as an instrument for peace can no longer be questioned.

There has been no little discussion of the question of "colonies" that is misleading and vicious. As a part of the empire-building ambition of rulers and peoples these are a distinct factor in the sinful situation. But the term is misleading. It is not "colonies" that the imperialists desire but "possessions." There is really no need to war over natural resources and raw materials. A four years' war destroys more natural resources and perverts more raw materials than would be needed for legitimate uses in two decades.

At bottom, and at top, it is jealousy and envy of the empires that are, by the emperors that would be, that causes the wars. There ought to be no empires. No one who looks at the matter objectively from the standpoint of human history will overlook that for a hundred years the greatest empire of history has been undergoing progressive transformation from empire to union of commonwealths, and from exploitation in the interest of the dominant power to development of the human values of the peoples included within the empire-union. There is yet a long way to go in that righteous direction. A war will retard and corrupt that progress, and may drop the world back hundreds of years.

Would any one who was considering the human values of the native people of the included areas contend that their lot and their hopes would be improved by changing their position to the rulership of another power? Would German inclusion and control better the people of any section of the world as compared with its present political status? And, to go a step further, would any unit of the British empire be advantaged by its immediate separation from the empire on a basis of complete independence, even supposing we could ignore the certainty that it would at once be subjected to some other master?

Great Britain must now fight desperately or see her empire dismembered. This might be quite tolerable if it did not mean the inclusion of the *disjectra membra* in the imperial

pouches of other rising empires. So far as there are ethical issues involved, "there is the rub." The world needs to be done with empire building. The beginnings of that end have been made. They will all be destroyed if this war sets up Germany, Russia and Japan as the new empires. And this applies more to Germany and Russia than to Japan.

The British and the French might have held the Germans down through these fifteen years when their recovery has been growing, but this would have involved inhumanity and risk which they could not accept. When Germany had reached the stage of serious menace the rival powers resorted to grudging and prudential "appeasement," which only served to embolden Hitler and enable him to deceive the German people. Nor should there be too much idealistic excusing of the German people. Hitler, if not the product, is at all events the choice and the creature of the people. If they are dupes they are willing dupes, and they have been very willing to seek the things which he has promised them.

Now that it is on, it is to be a titanic struggle for power and empire. Only if God shall intervene to bring into play fresh reserves of human and spiritual appreciation can we be saved from disaster in comparison with which that of the last world war will seem small.

It is to be hoped that ministers and churches will not this time become idealizers and supporters of the war, but will be as never before the voice of God, prophetic in an age of resort to force for the sake of materialistic aims. Spiritual values are not achieved by physical force, nor does humanity advance by military might.

At this time it appears that America's neutrality law will be repealed. That is in and for the interest of the "allies," where American sympathy lies overwhelmingly. Only let no one think that the proposed "cash and carry" course will keep us out of war. Under the circumstances this course will be taking sides in the war, and will be so intended although vigorously denied. No one imagines for a moment that this course would be pursued if it would not have a one-sided application, or that it would be changed if the European situa-

tion should change and place the advantage with the Germans. Once having taken sides we are in, and the time will soon come when we shall have to admit it and follow the logic of the fact.

A conference to renounce imperialism and to pursue national co-operation in the interest of humanity must sometime be held. Could it come now? Who wants it?

The Alliance Congress In Retrospect.

More Baptists than ever came together in history. There is inspiration and possible permanent value in that fact. It is more important that some sixty national areas were represented from all the continents and from all sections of some continents. Baptists are now a world-wide community of organized Christians. The implications of that fact will grow in retrospect and reflection.

From whatever land and from all lands Baptists spoke with one voice on "the deep-down things" of experience and doctrine. We all know that "all men have sinned and come short of the glory of God." We all know that unless men are born again into a new human race by the grace of God through living faith they can neither enter nor see the Kingdom of God. We all deeply agree that apart from Jesus Christ there is no other name whereby men must be saved. We all know that every man may come boldly and must come humbly to the throne of grace to obtain mercy, and that no man, no functionary, no institution, no sacrament or ceremony can save apart from the direct personal experience of God in Christ Jesus. School-masters and schools may—should—facilitate our coming but must not bar our way, nor arrogate to themselves the personal functions of the Holy Spirit in our salvation.

We believe in the Kingdom of God under the Lordship of our Saviour and we strongly profess our loyalty and obedience to him, as also we profess to be his responsible witnesses to

the end "that all men may be saved and come to the knowledge of the truth." So we emphasize the great duty of evangelism. We know that 'the kingdoms of the world are to become the Kingdom of our Lord and of his Christ.' Our call and our mission are "unto the ends of the earth."

Southern Baptists went to Atlanta. They went by thousands. They saw and rejoiced. They are happier and more of them happy about the Alliance than ever before. Annual "Baptist World Alliance Sunday" will have new meaning for us. Not everything went as everybody wished it to go, but the unanimity and fraternity were, and remain, such as to give assurance of our "guarding the unity of the Spirit in the bond of peace."

It may be that our emphasis on our rights and our affimations was greater than our expressed devotion to our high calling and our prophetic and evangelistic duty. We must watch there.

Atlanta had overlooked nothing and omitted nothing to make hospitality of spirit and provision as perfect as hospitality and fraternity can be. All the visitors will carry through life and into heaven the memory of Atlanta's welcome and care.

The World Alliance is first of all an institution and occasion for Baptist universal fellowship. It is next a forum for exchange and interchange of experience, thought, hopes and plans. Again, it is a sounding board, a loud-speaking system for "telling the world" "what the spirit saith unto the churches."

May God guide and speed the officers and executive committee chosen in Atlanta so that in 1944 our denomination will be able to rejoice in the favor of God in ever new manifestations of grace and power.

Book Reviews

I. BIBLICAL AND PRACTICAL

What Jesus Taught. By Burton Scott Easton. The Abingdon Press, New York. 147 pages. $1.50.

The author states that "This collection of Jesus' sayings is designed primarily for those who do not care to follow the intricacies of modern Gospel criticism and who wish only the firm ground of 'assured' results. The principle of selection, therefore, has not been the editor's own preference but the general consensus of present-day opinion; with a greater readiness to omit rather than to include debated passages."

Though no mention is made by the author of Form Criticism we infer that by "modern Gospel criticism" he has reference to Form Criticism, for no modern development in New Testament study other than Form Criticism could be employed as the basis of such wholesale eliminations from the Gospel narratives as are found in this selection.

It is misleading to put forward a collection of the teachings of Jesus such as this as representing the "firm ground of 'assured' results, for assuredly there are many first rate scholars both in the United States and in England who have not accepted without qualifications the view and theories of the German school of *Form-geschichte*. Only recently the caution of British scholarship with reference to the sweeping claims of Form Criticism was reflected in an able book by E. Basil Redlich, Canon Theologian of Leicester, "Form Criticism, Its Value and Limitations" (reviewed in these columns July, 1939). The reader of Prof. Easton's book will do well therefore to accept it, not as giving only those teachings of Jesus which may be attributed with confidence to him, but as giving a collection of sayings which a certain group of scholars believe to be the only authentic sayings.

The author has arranged this selection of sayings under an arbitrary set of five headings: "Righteousness," "The

Father," "The Mission," "The Rejection," "Conversion." To one who has great respect for a context and the mind and purpose of an author this is as painful as the sound of an off-pitch violin in an orchestra is to the conductor. To tear one saying away from its context here and another there, then to place these two sayings and others together under an arbitrarily chosen heading can, it seems to us, serve no good purpose. If this be the last word in New Testament scholarship we must remain hopelessly behind in the dark recesses of old-fashioned exegesis, which seeks to discover the mind of an author and respects a context. Most heartily, therefore, do we enter a demurrer to this extraordinary statement found in the author's preface: "For the first century the arrangement of Jesus' sayings as given by the Evangelists was ideal; but for us today the appeal of these sayings is often more direct when detached from their Gospel context and given separately." In other words a twentieth-century scholar can write a better Gospel than Matthew, Mark or Luke!

While recording our criticism of these features of the book we are happy to say a good word for the commentary on the sayings which forms the second main division of the volume. It is written in simple, direct style and gives much light on the sayings under consideration.

EDWARD A. MCDOWELL

Ambitious Dreams of Youth. By B. H. Carroll. Helms Printing Co., Dallas, Texas. Price $1.50.

This is the twenty-fourth volume of B. H. Carroll's works that Dr. J. B. Cranfill, of Dallas, has published and caused to be published, and there are yet unpublished a number of Dr. Carroll's book manuscripts. This volume contains fourteen sermons with the following titles: "Ambitious Dreams of Youth," "Paul the Greatest Man in History," "A Sermon to Young Men," "Prepare to Live," "The Bread of Life," "The Light of Life," "God's Measure of Human Prosperity," "The Obligations of Christian Wealth," "The Voice of Sin," "Christ's Healing and Saving Power," "Freedom From the Bondage of

Sin," "The Sinner's Way to God," "God's Cure for Sinning Christians," "The Peril of Rejecting Christ.'

The book is dedicated to George W. Truett, who for some years was a member of B. H. Carroll's family, and who began his public life work as a minister in the service of Baylor University, working with B. H. Carroll, President of the Board of Trustees.

Dr. J. B. Cranfill, who has published and caused to be published more Baptist and Christian books than any man who ever lived in Texas, declares that B. H. Carroll was the greatest Baptist preacher who has lived since Paul. Dr. Carroll died twenty-five years ago but his sermons hold a deathless strength and vitality. J. B. WEATHERSPOON

The Fine Art of Public Worship. By Andrew W. Blackwood, Cokesbury Press, Nashville. 1939. 247 pages. $2.00.

To the Baptist minister or director of worship there is but one serious objection to this comprehensive and valuable volume—it is written by a Presbyterian and consciously and unconsciously reflects throughout Presbyterian theology and church polity. The ordinances are "sacraments," and careful instructions are given for the baptizing of infants! This of course is to be expected of one who was born a Presbyterian, a pastor of Presbyterian churches, teacher at one time in the Louisville Presbyterian Seminary, and now Professor of Homiletics in Princeton Theological Seminary.

Having forgiven Professor Blackwood for his unashamed Presbyterianism, the reader proceeds to read with great pleasure and profit the many excellent chapters of this unusually valuable book. It adds another to the growing stream of literature on worship, and bears witness to the increasing interest in improvement and enrichment of worship. The author with fine enthusiasms pleads for a revival of public worship as the finest of the fine arts. "If preaching is a fine art, as many of us believe, public worship should be finer, and the whole should be better than any of the parts . . . the ideal is that every minister should be a master of this fine art."

If worship is to be lifted to the level of a fine art, then he who conducts public worship must be an artist. He must go back to the teachings of the Bible for example and ideals. He must observe how religion and art are closely conjoined, and he must bring to his service the new science of psychology. He must develop within himself and his people a growing appreciation of sacred music, and must give time and thought and prayer to the selecting of hymns. He must learn the right way of reading the Scriptures, both from the desk and in concert with the people. Above all else he must give attention to his ministry of public prayer and must pay the price of mastering the fine art of leading in prayer. He must learn to make a unity of the entire service so that the several parts will not be unrelated segments. He must realize the importance of public ceremonies, and make worshipful the funeral service, the ceremony of marriage, baptism, the reception of new members. He must elevate to a place of supreme dignity the observance of the Lord's Supper. He must accept and discharge his responsibility for the training of leaders in worship.

Every minister, every choir director, every church musician, all who are directly responsible for the worship program of a church will find this book informing, stimulating, enriching. It should at once be added to the collection of books on worship by all who would make this aspect of their ministry more fruitful. G. S. Dobbins

Prophecy and Divination. By Alfred Guillaume. Harper and Brothers, New York. 434 pages. Price $5.00 net.

Men have always been interested in intercourse with the unseen world. These Bampton Lectures for 1938 are an illuminating history of the various ways in which man has endeavored to penetrate the mystery of his relation to the unseen world. We are taken back to Sumero-Babylonian civilization to find the source of the belief in these magic powers. Magic, visions, trances, ecstasy, dreams, sorcery, fire-walking, miraculous healing and psychic states of dervishes are pre-

sented in a fascinating manner. It is a great book for the careful scholar who wants a complete compilation of the facts.

Beginning with a description of the character of the Sumerian religion that influenced the Semites so profoundly he goes on to examine the nature of the debt which the Hebrews owed to their nomadic past.

In lectures three, four and five he discusses the evolution of prophecy and its relationship to dreams and visions. Following this he treats "magic", "ecstacy" and "possession" as phenomena of the Semitic religions. His treatment of the distinction between true and false prophets is exceptionally well done and will help the diligent student who wants to understand Jeremiah.

His additional notes on various subjects are valuable. Old Testament scholars and students are indebted to this learned professor. KYLE M. YATES

Let the Bible Help You. By George Perry Dixon. Harper and Brothers, New York. 192 pages. $1.50.

A compilation of 1500 passages of Scripture classified under 25 chapter headings for easy and helpful reference. The book will be found very useful in private or public devotional services. J. MCKEE ADAMS

A Lamp Unto My Feet. By E. Norfleet Gardner. Eerdmans. Price $1.00.

This is a series of messages on the books of the Bible from Genesis to II Kings. They are, to use a word from the author, pivotal, in that they do not attempt to give the entire story of the books, but rather to show the most significant truths of divine revelation and guidance, and their meaning for the life of today. Dr. Gardner has done a painstaking, discriminating, and excellent piece of work. Here is an illustration of how rewarding genuine Bible study can be in one's preaching ministry, for these are not merely Bible studies, but sermons preached in the pastor's pulpit to the edification and enjoyment of his congregation. There is not

overmuch exhortation, but the clear unfolding of the ways of God with men which makes its own appeal. The author draws upon a wide acquaintance with literature, history, fiction and poetry, for illustrative and persuasive material. Surely there ought to be other volumes of the same kind of studies to follow. J. B. WEATHERSPOON

The Message of Jesus Christ. By Martin Dibelius, Translated from the German into English by Frederick C. Grant. Charles Scribner's Sons, New York. 1939. 192 pages. $2.00.

In this volume one will find the practical results of Form Criticism; here are the "original" sources of the Gospels, "restored" according to the theories of one of the leading scholars of the school of Form Criticism. The interest and value of the volume are to be found therefore in the fact that it presents an actual demonstration of the results of the application of the hypotheses of Form Criticism. Here at last one finds what the Gospels might have been had there been no preachers and Christian community to mould the stories to fit their needs and no authors to gather the tales and legends and frame them into unbroken narratives!

The book is a translation of Dibelius' *Die Botschaft von Jesus Christus,* in which, the translator explains, "the author has endeavoured to set forth the results to date of Form Criticism, as applied to the oldest materials in the Gospels. He has removed the later accretions, whether oral or literary, which have gathered about the traditions of Jesus' words and deeds, his teachings and healings, his sayings and parables and the reports of his 'mighty works.' As a result, the pristine evangelic tradition stands out with great freshness and unity of appeal."

We cannot share the enthusiasm with which Professor Grant and others accept the results of Form Criticism. Like other things that have come out of Germany it may be described as being both good and bad. Certainly it has rendered a distinct service to New Testament study in its attention to the original sources of the Gospels, but it has claimed too much. Is this not the weakness of any new methods or

science? Leaders of the Form Critical school would do well to take a lesson from the rise and fall of Psychology. Chastened, Psychology is not nearly so certain as it was ten years ago that it held the clue to the mystery of all things, but sobered and re-established upon firmer and more modest ground Psychology is stronger today than it ever was. So doubtless some day Form Criticism will come to see that it was too omniscient, too arbitrary, too sure of its ground, too willing to accept theory and hypothesis as fact. When it arrives at this point its value will be more apparent and its positions more sound.

Part II of this volume will enable the reader to understand the methods of the school of Form Criticism. It is entitled, "Explanation." Thus the inquisitive student will have before him in one volume the theory and practice of Form Criticism.

It is apparent that Dr. Grant has performed his task of translation with great skill. EDWARD A. MCDOWELL

John Wyclif and the English Bible. By Melvin M. Cammack, M.A., B.D. American Tract Society, New York. 289 pages. $1.75.

John Wyclif is characterized as the "Morning Star of the Reformation," The story of his life and work, the contemporary conditions and movements among which he lived and labored, and the outstanding contribution which he and his followers, the Lollards, made to the dissemination of the Scriptures in the English language, constitute one of the thrilling chapters in English history and in the progress of the Kingdom of God. The story as here presented by Mr. Cammack is divided into two parts: The first deals with Wyclif's life and national and international environment, with the condition of the English language in the Fourteenth Century, and with the critical problem of Wyclif's relationship to the translation of the Bible into English. In the second part, Wyclif's own Bible translations appear in collected form. The work is done with great care and discrimination and will be welcomed by students of the early steps in English Bible history. It is highly commended. J. MCKEE ADAMS

More Sermons From Life. By Clarence E. Macartney. The Cokesbury Press. $1.50.

In these eighteen sermons Scriptural truth and the facts of life are brought together in a true and effective manner. There seems to be a growing realization among modern preachers that the most effective preaching is that which begins in some definite human need or life situation and goes on to the answer of Christian truth. Abstractions and generalizations must find unmistakable connections with life. In this series of sermons Dr. Macartney takes stories out of life to deal with such problems as the meaning of influence, how to meet disappointment and sorrow, how to face temptation, life beyond the grave, and others. A happy use of phrases from the stories retold is made in the titles of the sermons.

J. B. WEATHERSPOON

Like As We Are. By Robert A. Lapsley, Jr. John Knox Press, Richmond, Va. 117 pages. Price $1.00 net.

This popular preacher to young people has given us a volume of his character portrayals. He treats Adam, Eve, Abel, Methusaleh, Noah, Terah, Abraham, Isaac, Rebekah, Jacob, Joseph, Ruth and Saul.

In his treatment of Adam he claims that he was the *first man,* the *first farmer,* the *first scientist,* the *first husband,* and the *first father.* Dr. Lapsley says that Adam is like us in three respects:

1. *He tried to conceal his sin.*
2. *He tried to put the blame on someone else.*
3. *His sin made him afraid.*

KYLE M. YATES

The Lights and Shadows of Life. By Oscar R. Mangum. The Broadman Press. Price $1.00.

The author of this volume has had an unusually fruitful and constructive ministry in Southern Baptist Churches. And his many friends plus a wide reading public welcome this group of sermons from his pen. Dr. Mangum has a very

happy way of introducing into his messages personal experiences and the knowledge gained from wide travel, without seeming to be autobigraphical. There is a wide variety of method in treating subjects and texts—sometimes the expository and again the topical and again a combination of the two. That is to say, there is a freedom of naturalness and purpose, rather than an effort to be coldly formal. The sense of the preacher's interest in his own message and of a fervant spiritual desire is felt as one follows the thought of these very worthwhile messages. J. B. WEATHERSPOON

A Complete Concordance to the Holy Scriptures of the Old and New Testaments. By Alexander Cruden, M.A. New Edition, with a list of the Proper Names in the Old and New Testaments. By the Rev. Alfred Jones, M. A., New York. Fleming H. Revell Company. 618 octavo pages. Price $2.00.

Here is our friend from childhood, "Cruden," in a new dress. It is unabridged, has three columns to the page, like the one in the Family Bible with which I got my introduction to private Bible study. Even with copyright dead and old plates it is a marvel how it can be sold for $2.00. No Bible reader should be without a concordance. For the Authorized Version this work has been unmatched for a century and a half. D. L. Moody is quoted as saying often: "Next to the purchase of a Bible I would advise you to get 'Cruden's Concordance'." I would say the same for all uses of the King James Version. W. O. CARVER

Preaching the Gospel. By Howard Chandler Robbins. Harper and Brothers. Price $1.50.

In these lectures Professor Robbins presents a suggested plan of preaching for a year's ministry. Using as the basis of the scheme the church year, familiar to the liturgical churches, he shows how the seasons may yield appropriate subjects covering the central themes of Christian truth with a unity and progress and comprehensiveness too often lacking in our pulpit ministry. Athough perhaps not many Baptist ministers will accept the preaching calendar of the Church

Year, none can read this book without seeing the advantage of some real plan in preaching. There is no argument for haphazard, hit or miss, hand to mouth preaching. Such lack of foresight is hard on the preacher and harder on the congregation. The essence of this book is worthy of every preacher's consideration. J. B. WEATHERSPOON

Sermon Seed in the Psalms. By A. MacFadyen. Zondervan Publishing Co., Grand Rapids, Michigan. 140 pages. $1.00 net.

In this book each psalm is treated very briefly. The author gives a few simple, practical lessons from the verses that may be used by teachers and preachers in speaking to Bible classes. There is nothing scholarly or exhaustive about the treatment but the suggestive points may be helpful for many. His outline of Psalm twenty-three is an example of his work.

Verse 1—Wondrous Leading .....The Shepherd
Verse 2—Wondrous Feeding .....The Still Waters
Verse 3—Wondrous Keeping .....The Soul
Verse 4—Wondrous Comforting .....The Shadow
Verse 5—Wondrous Supporting .....The Staff
Verse 6—Wondrous Supplying .....The Substance
Verse 7—Wondrous Following .....The Surety

KYLE M. YATES

II. THEOLOGY AND APOLOGY

The Modern Movement In American Theology. By Frank Hugh Foster. Fleming H. Revell Co. 219 pages 1939. Price $1.75.

Here is a very helpful survey of the course of liberal theology in American Protestant thought from the Civil War to the World War. It is in some sense a sequel to the author's *Genetic History of the New England Theology,* and with it makes a fairly complete history of the rise and development of American Protestant theology.

There were three focal points in the shifting emphasis of theological thought in the period covered by the book. One

was the challenge hurled at the conservative doctrine of eternal punishment, and the conclusion of liberal thinkers of the period was that it was to be interpreted qualitatively and not quantitatively, which meant a practical rejection of the dogma. The second was the claim of evolution in opposition to the literal acceptance of the Genesis account of creation, and the subsequent general adoption of the general outline of the evolutionary hypothesis, followed by the application of the principle of the view to the study of the Bible generally. The third was the influence traceable to Schleiermacher and Ritschl upon religious experience as a basal criterion for religious thought. Woven into biographical pattern that gives color and charm to the study, these currents of thought are discriminatingly followed as they converge in the general stream of liberal theology in American Protestantism from 1861 to 1914. H. W. Tribble

Theories of Religious Experience. By John Morrison Moore, Hamilton College. Round Table Press, New York. 1908. 253 pages. Price $3.00.

"There is ground for suspecting that the term ('religious experience') conceals a wide variety of assumptions and theories which should be brought out into the open and subjected to critical examination." This "study is designed to make a contribution toward this end." And the contribution is very real and valuable.

Its method is to get before us the various aspects of his problem by expository and critical analyses of the views of William James, Rudolph Otto and Henri Bergson, in a chapter devoted to each. Then in a final chapter he discusses "Fundamental Problems in the Theory of Religious experience." He draws on a wide range of critical study of the chief authorities in this field, and presents the subject with satisfying clarity, fairness and logical progress. He makes the solution pointings to turn on the interpretation of *mysticism,* the chief exponents of which come under keen critical and comparative review.

There are two reservations one may have with reference to the work. The first has to do with Professor Moore's deliberately excluding from the field of his inquiry all anthropological literature. In spite of his explanation and justification of doing this the student must again and again find him failing to go to the truly original phases of religious experience. One reason why he pauses so often short of ultimacy is that he is controlled by such a conviction that plurality so exists in forms and even also in nature and source of this experience as to commit him to "pluralism." Within the range of his penetrating insights and discriminatons he is quite right; but he always stops short of finality and never once faces the ultimate question: Is there objective reality and cause for our religious experience? The reader may go on into this finally determinative inquiry, but he will leave his guide behind with a monitory silence suggesting that that realm is dark.

I reckon this as one of the major works for the study of religious experience. W. O. CARVER

The Faith We Declare. By Edwin Lewis. The Cokesbury Press, Nashville. 1939. 236 pages. Price $2.00.

In 1934 there came from the press a book by the title *A Christian Manifesto.* Into many learned circles it dropped like a bombshell, and around it there arose a clamor of discussion and controversy. For in it the author, a professor of theology in a prominent seminary, who had been classified as definitely "liberal," appeared suddenly to have deserted the ranks of the enlightened liberals and to have reverted to a position almost Fundamentalist. While Conservatives welcomed the reversal, the author's Modernist friends deplored his seeming weakness. But in subsequent years many have come to share his views.

The author of that book was Edwin Lewis. This latest book of his is written in the same vigorous style, clarifying the nature of that same orthodox Christian truth which he has in a sense "rediscovered." Christianity is a *faith,* he insists; not an ethic, nor a philosophy, but a faith. It is a faith to be declared; a faith which by revelation offers the

truth about God and man and the world; which truth is to be declared to men, and must be either accepted or rejected by them. With scholarly acumen and spiritual insight he analyzes the current tendencies which in recent years have so nearly robbed Evangelical Christianity of its faith, exposes them as anti-Christian, and calls upon Christians, especially preachers, to renounce their influence.

In Chapter V, Professor Lewis uses a term which he apparently has coined—"Neo-Orthodoxy." This may well come into general usage in the very sense in which he defines it. It calls for a restatement of the traditional content of the Christian faith in terms which render it vitally contemporaneous, but which avoid the watering down, the actual heresy, so characteristic of the bulk of modern "restatements."

These lectures are in one sense peculiarly for preachers. They were delivered on the Fondren Foundation at the School of Theology of Southern Methodist University, Dallas, Texas. The final chapter is "An Appeal to the Preacher," to realize his responsibility for declaring the faith. If preachers would read this book understandingly, and heed its exhortation, a new day of power in the pulpit would result.

H. C. Goerner

What Use Is Religion? By Elmore M. McKee. Charles Scribner's Sons, New York. 1939. 260 pages. Price $2.00.

A term of service as Chaplain at Yale University made Elmore McKee acutely conscious of, and tenderly sympathetic with, the sincere skeptic, particularly the young skeptic. Though he has now for some time been serving, not the college chapel, but the pulpit of St. George's Church, New York, he has carried with him that sympathetic interest in the "so-called non-religious person," and has continued to seek to meet the deepest needs of that type of individual by interpreting life to him in religious, but non-theological terms. "This book," he declares, "is the distilled result of these exhilarating hours among the skeptics."

Each chapter seeks to find an answer to a question. Besides the key question, "What Use Is Religion?", are, for ex-

ample, "How Important Is God?", "Is Religion a Weakness?", "Is Sin Real?", "Does Jesus Save?", "Does Prayer Work?", "Is the Bible Relevant?", and "Is Christianity Practicable?". Each question is faced frankly, and answered with freshness and vigor. The language and the illustrations are modern to the minute, but the spiritual content stays close to the old, old Story. This is a helpful book to place in the hands of questioning youth. H. C. GOERNER

The Evangel of a New World By Albert Edward Day. The Cokesbury Press. Price $1.50.

The five chapters of this book were delivered as the Sam P. Jones Lectures at Emory University. The first is a sketch of the present situation with the disillusionment and pessimism that rest upon much of the world's population. The need is for a fresh and courageous appeal to the Christian religion. "Over against a fond but fatuous trust in unredeemed human nature, the Christian evangel sets the possibilities of human nature when it is touched and transformed by the spirit of the living Christ. It is to the gospel of the Kingdom, the evangel of hope, that we must turn for the antidote to the social pessimisn of our day."

There follow three ringing chapters on "The Evangel of Hope, "The Evangel of Judgment" and "The Evangel of Love." They are dynamic chapters, the fruit of much thought and acquaintance with the movements of the day, and giving evidence of a searching desire to know what Christianity has to say. Let one paragraph indicate the tone: "The recognition of the real character of the Kingdom of God as something godlike rather than human, something given rather than won, something having its home in individual souls rather than in institutions or laws, does not mean individual antinomianism or social complacency. Rather is it stimulus to moral discernment and social criticism. Rather does it set up in the midst of society a judgment seat before which men and nations come, and parts them left and right as inexorably as the fabled judgment seat of the apocalypse, and more discriminat-

ingly than they are separated even by the standards of the most intelligent and refined humanism."

A closing chapter on "Preaching the Evangel" points out various ways in which preaching may fail to present the complete gospel, and emphasizing the fact that the evangel for today must have significance for two worlds.

J. B. WEATHERSPOON

The Quest for Religious Certainty. By Harold A. Bosley, Ph.D. Willett, Clark and Company, Chicago and New York. 1939. 235 pages. Price $2.50.

One may say that here is one of the most brilliant, vigorous and plausible statements of humanistic apologetic, appearing just when it is least needed and least convincing. The author wrote confidently that "a widening circle of thinkers in religion is convinced that the method just described . . will heighten the initial sense of security which roots in the consciousness of value"; but before his book appeared it was clear to all that the "circle of thinkers in religion" who follow this course is narrowing rapidly.

Dr. Bosley recognizes clearly enough that "in the past decade secularism's confidence in man is in a much worse condition than religious belief in God has ever been." He discerns very clearly the tension between *tentativeness* and *certainty,* and does fine service in balancing these on the principle of *polarity* as a means for escaping contradiction and finding guides to security. He sees very clearly that "if theology cannot find a philosophy of value which is both relevant to human problems and yet objective to them, which, in addition, points out a gradation of values, then theology has fallen on evil days." It is when he comes to indicate the lines of such a saving philosophy that his fundamental and continuous inadequacy appears. We must have God, but for Bosley God is "the value structure of the universe." He is to be found by man's reflective reason, rationalizing the value factor in experience. Man must himself *find* whatever certainty he attains. In no personal sense does he *receive* his

certainty by active intention on the part of the value producing factor of the universe—God.

In working out his certainty salvation his prophets are Plato, Descartes and Dewey, Dewey being supreme. Bosley is an enthusiastic captive to the authority of Dewey for whom the follower's faith and adoration flame. Happily for our generation Dewey is no longer the apostle of light.

For our author Jesus is "the central symbol of Christian worship," who "has become through the centuries the symbol of all good things to all Christian folk." He is variously interpreted but "the unalterable aspect of this particular symbol is the direction of living which it (sic!) indicates."

So, here is a book that would have been a great "success" five years ago. It speaks encouragingly to a mood that has passed.

W. O. CARVER

St. Paul and the Church of the Gentiles. By Wilfred L. Knox, B. D. Cambridge. The University Press, New York. The Macmillan Company. 261 pages. Price $4.00.

This scholarly and heavily-documented book is an effort to understand and explain the theology of Paul in the context of Hellenistic thought and religion. The author has utilized a great number of original sources and has drawn heavily upon them in illustrating the influence which shaped, as he believes, the expressions of the Pauline theology. Rightly the author says that "it is only in relation to the world of thought" in which Paul lived "that we can understand his epistles." He is conscious however that he has "failed to do justice to the difference in quality between primitive Christianity, as it finds expression in St. Paul, and the creeds and cults of his contemporaries." The reader will find the book exceedingly valuable for the light it sheds upon the philosophic and religious movements of the Graeco-Roman world, as well as upon the cults and mysteries of the time, but he will remember the author's confession just quoted as he seeks to weigh the effect of these upon the thinking Paul.

The author's conclusion, derived from his painstaking investigation, is very well summarized in the following state-

ment taken from Chapter Eight, "The Pauline Epilogue": "Of the greatness of his (Paul's) achievement there can be no doubt. In one sense he had turned Christianity into a mystery-religion, for he had not hesitated to express it in terms of that Hellenistic cosmogony which was the general form in which the cults of his time were adjusting themselves to the needs of the age. But the essential difference remained that for him, in spite of the incautious outburst of 2 Cor. 5:16, Jesus as the risen Lord of the church, remained the concrete figure of the Gospels; however much the Jewish Christians may have quarrelled with his attitude to the Torah, there is no scrap of evidence to hint that they disagreed with his conception of the person of the Lord; both to Paul and his Jewish-Christian opponents Jesus was the center of their life and religion. The essential difference between Pauline Christianity and Hellenistic religion remains: Pauline Christianity is a religion which centers in the historical Jesus expressed in terms of popular theology; the central figures of Hellenistic cults, where they rise above the level of heathen religion, dissolve into vague abstractions symbolizing a deity projected into the cosmos from the mind of man."

This book will prove to be a valuable addition to the growing literature concerning the mind of Paul.

EDWARD A. MCDOWELL

Suffering: Human and Divine. By H. Wheeler Robinson. The Macmillan Company, New York. 1939. 224 pages. Price $2.00.

This is a worthy addition to the other books that Dr. Robinson has given us. It is a simple and frank treatment of one of the most profound subjects in the realm of Christian thought. What place does suffering hold in the meaning of life? Is it to be identified with evil? Is it ever used by a beneficent God for the accomplishment of good in the moral order? Can we ascribe suffering of any sort to God? Is there a necessary experience of suffering in the fellowship that we have with God in Christ? These are questions that are native to religion and theology and Dr. Robinson opens up for the

reader a very helpful approach to them, and suggests a constructive answer. He is not technical in his language, but simple and easily understood. He does not dodge issues, but makes a courageous and straight-forward approach to them.

This volume comes in the Great Issues of Life Series, and will probably be rated by many as the best of those that have been published to date. H. W. TRIBBLE

III. SOCIAL AND EDUCATIONAL

Black Folk, Then and Now. By W. E. Burghardt Du Bois, professor of Sociology in the Atlanta University. Henry Holt and Compang, New York. 1939. 401 pages. $3.50.

In giving this work to the public Professor DuBois has not only rendered a distinct service to his race but he has placed under obligation to himself all serious students of sociology and of Negro history, for he has succeeded in bringing together in one comprehensive volume, as perhaps no other author has done, all of the important factors in the history and culture of the Negro race. That the book is an answer to a growing demand for some such work is indicated in the author's preface in which he states, "But we face a curious situation in the world attitude toward the Negro race today. On the one hand there is increasing curiosity as to the place of black men in future social development; in their relation to work, art and democracy; and judgment as to the future must depend upon the past. Yet this past lies shrouded not simply by widespread lack of knowledge but by a certain irritating silence. Few today are interested in Negro history because they feel the matter already settled: the Negro has no history. This dictum seems neither reasonable nor probable."

The author proves that the Negro does have a history, a highly interesting history. Perhaps the most valuable contribution of the book for the American reader will be the light it sheds upon Africa as the center of that history. One cannot accept the author's array of historical facts and con-

tinue to interpret African culture in terms of the black savage or the benighted cannibal. Here one discovers the hand of black men, great black men, in the ancient civilization that flowered in the Valley of the Nile; here one finds that there were cultures that arose in "Darkest Africa" that would have done credit to the men of any race. The reader will discover here little to substantiate the oft-repeated theory that black people are by nature inferior in character and intelligence to other races. Justice is done in this book to the superior quality of the languages, the art, the music and the political organizations of Africa. On the score of the Negro's so-called "inferiority" Dr. Du Bois gives his opinion thus: "There is no color line in genius; exceptional ability has occurred repeatedly among the darkest of mankind; and we are justified in asserting that if the world of men be divided into three great types by measurable physical and cultural differences, the darkest section has repeatedly given birth to exceptional men in art, religion and government. This we can assert, despite the fact that with the modern emphasis put upon the accomplishment of white folk, much that black folk have done has been forgotten or ignored."

In this connection it is interesting to note the author's theory concerning the cause of anti-Negro prejudice. Declaring that racial inferiority is not its cause he says, "Undoubtedly color prejudice in the modern world is the child of the American slave trade and the Cotton Kingdom. Before American slavery became the foundation of a new world-wide economic development, the trend of human thought was toward recognizing the essential equality of all men, despite obvious differences. Beginning, however, with the second quarter of the nineteenth century and with the recognition of the value of black slave labor, came a determined, even though partially unconscious, effort to prove scientifically the essential inferiority of Africans."

It is not to be inferred from these quotations that the book is merely of an apologetic nature. It is mainly history and sociology. As a background to a broader understanding of the condition of the Negro in the Southern States few books

can provide the assistance found in the chapters, "The Trade in Men," "Western Slave Marts," "Emancipation and Enfranchisement," and "The Black United States."

The publishers are to be congratulated on the excellent quality of the printing and the beauty of the book.

EDWARD A. MCDOWELL

Heart-Reaching Object Lessons. By Elmer L. Wilder. Zondervan Publishing House, Grand Rapids, Michigan. 1939. 152 pages. $1.00.

The principle of teaching by means of object lessons is as old as pedagogy. The Greek philosophers, Old Testament prophets, Jesus Himself, great teachers in all fields have sought to make use of the appeal to the eye and the hand as well as to the ear. The attention of boys and girls can be caught and held more easily by means of object teaching than through any other single device. In this book are brought together some seventy-five striking "object lessons," the majority of which are simple, practical, usable. There is always danger in the use of some of the more elaborate of these object lessons that the truth to be taught will be overshadowed by the process of teaching it, and occasionally one of the object lessons will seem mechanical and far-fetched. Not every teacher or preacher can use such devices effectively, but for those who are seeking fresh ideas along this line Dr. Wilder's book will be found very useful. G. S. DOBBINS

Increasing Church School Attendance. By Albert H. Gage. Zondervan Publishing House, Grand Rapids, Michigan. 1939. 130 pages. $1.00.

Dr. Gage has long been known as one of the most stimulating and effective Sunday-school leaders of the Northern Baptist Convention. He has had a great wealth of experience in every department of the church life, and has pioneered in the field of Vacation Bible School and week-day religious instruction. The title of the book is a bit misleading, since the au-

thor is not concerned alone nor even primarily with increased numbers in attendance on the church school. The first chapter is in reality a better title, "Building the Church through the School." He takes the position which is increasingly dominant among successful church-building ministers, that the church is a school, and that its growth and success depend more largely upon its educational effectiveness than upon any other single factor.

The procedures which Dr. Cage outlines are familiar to all our Southern Baptist people who have followed the lead of the administrative department of the Sunday School Board. It consists of discovering the leaks and stopping them; finding the weak places and strengthening them; devising and maintaining a definite campaign for increased attendance; improving the school so as to hold the increased attendance; directing all these efforts toward the ultimate goal of winning for Christ; and then building the school into the church and the church into the school. Much emphasis is placed throughout on spiritual power and spiritual values. Pastors and all administrative workers will want to add this vital and practical guide to their libraries. G. S. Dobbins

Social Religion. D. C. MacIntosh, Scribners.

This volume is a valuable contribution to the ethical and social interpretation of Christianity. The author explains that he set out to write a book with the threefold division, (1) Social Religion, (2) Personal Religion, and (3) Theology, with the result that Part One itself was expanded into the proportions of this volume. It will be desired by many readers that he will go on to produce the other parts also.

Dr. MacIntosh begins with a presentation of the principles of social religion, including the concept of the Kingdom of God, the social content of the gospel, and man's part in the coming of the Kingdom. The Kingdom is interpreted as being first inward, "the reign of God in the lives of free persons." "It begins and can only begin in the heart, in the mind and will of the individual." Being the Kingdom of God, the

Holy Father, it is also ethical. "Only as the divine spirit of obedience to the will of God is realized in individuals can we reasonably hope to see the reign of God realized in the world about us. "As rock salt, exposed to the weather, would lose its saltness and be useless to preserve anything from decay, so must the followers of Jesus be careful not to lose their honesty, purity and unselfish love if they are to keep society from corruption and destruction." The Kingdom of God is also social. "As a result of God's will being done in a multitude of individual lives, the reign of God would be manifested outwardly in social relations and in the order of society." Dr. MacIntosh believes that Jesus looked for a new order of things in history. "Jesus said 'farewell to reform' and announced nothing less than a social revolution—a revolution that was to be no whit less radical in its realization for its being spiritually inaugurated."

The chapter on the social content of the gospel deals with the difficult and often disputed problems of the economic teaching of Jesus and the meaning of the communism of the early Christian group in Jerusalem. It seems to this reviewer that in common with many writers on social religion the author falls into a misuse of the economic parables, making them point to economic lessons rather than to spiritual realities. To make an economic practice referred to by Jesus the pattern of Christian relations is one thing; to recognize such a practice (as in Mt. 20:1-16) as analogous to an aspect of the divine-human relationship is another. However, the conclusions which the author thus reaches are for the most part to be accepted on other grounds. The discussion of Christ's meaning in his reference to the poor and rich in relation to the coming of the Kingdom is very discriminating. Concerning the communism of the early Christian group he writes, It "finds its reasonable explanation not alone in the impulses of the new life of unselfish love and in the exigencies of the situation, but also in the memory of Jesus' teaching and example in the same direction" (e. g. the common purse of the twelve and his exhortation to share with those who need). The failure of the venture he attributes to the non-communis-

tic environment and unsound administration growing out of the expectation of Christ's imminent second advent.

The second part of the book deals in a discriminating and practical way with social problems of our time: war and peace, poverty and wealth, church and state, socialism and materialism, and other problems which are pressing upon our modern life. In the light of Dr. MacIntosh's personal experience as a "pacifist" in trying to become a citizen of the United States, his statement of the grounds for his attitude is of pointed interest. The interpretation of the Beatitudes and working out of a Christian ethic for the present world situation will challenge every reader to face seriously both the interpretation and application of Christ's teachings.

J. B. WEATHERSPOON

Our Youth for Christ. By R. L. Middleton. Broadman Press, Nashville. 1939. 164 pages.

To most of us the author of this excellent volume is known as the efficient head of the accounting department of the Baptist Sunday School Board, Nashville. To others he is known as the quiet, unassuming, devoted, ever loyal Superintendent of the Intermediate Department of the First Baptist Church of his city. The book he has written now makes Mr. Middleton known to us as a creative thinker and program builder.

As the author himself explains, the book consists largely of materials which have been gathered from month to month and used in the worship programs of the department of which he is superintendent. Reaching far and wide for suitable stories, illustrations, poems, incidents with appeal both for mind and heart of young people, the author has brought together the most interesting and usable ideas for talks and programs that the reviewer has found in any similar book. Mary Virginia Lee, secretary of the Intermediate Department of the Sunday School Board, gives this strong commendation: "For some time workers with Intermediates have wanted a book that is full of appropriate and helpful material for Inter-

mediate department programs. Therefore I am very happy to recommend *Our Youth for Christ* because it seems to fulfill the desires of Intermediate workers . . . The author has the fine art of capitalizing upon the pulpil's interest in order to teach them great truths." G. S. DOBBINS

World Community. By William Paton, Secretary to the International Missionary Council and Editor of the **International Review of Missions;** Author of the Faiths of Mankind, Jesus Christ and the World's Religions, Christianity in the Eastern Conflicts, etc. New York, 1939. The Macmillan Company. 192 pages. Price $1.50.

Dr. Paton is an outstanding exponent of the universal (small letter) Christian Church, and student of the concept of "world community" consciousness, a concept with which many are coming to be concerned.

Both his interests and his official connections and tasks place Dr. Paton in position of one of the chief authorities on world affairs and especially of world missionary interests. I am not able to approve some of his ideas about "the Church" and its relations to "community" and "nation;" but I find him very helpful and suggestive and commend this book to all students of missions and of the ideal of universal Christianity.

It discusses "the break-up of the older community," the meaning of the Church, the possibility of changing men, and the relations of the church to community and nation, all climaxing in "the duty of the churchman."

W. O. CARVER

The Individual in our Present-Day World. By Cecil V. Crabb. Fleming H. Revell Company, New York. 1939. 93 pages.

Into this little book of fewer than one hundred pages the author has packed a philosophy of Christianity based on modern psychology and applied to modern social conditions with a succinctness and practicality that is little less than amazing. The reader upon opening the book is immediately struck with two things—the profundity of the questions

raised, and the brevity and simplicity with which they are answered. The questions raised are like these: "Can modern man think through the social chaos to some private philosophy of life that will satisfy? What are his attitudes toward the great ideologies of the present hour? What shall we say of his reserves and spiritual resources? What part should fear, prejudice and hatred play in a satisfactory philosophy of the individual?" Seeking the answer, Dr. Crabb proposes first the goal of our journey; he then describes the hills to be climbed; the sources of spiritual power are indicated; "brakes" are suggested and tested; a good "windshield wiper" is recommended; and as the top of the hill is reached by the traveler who has followed directions, the vision clears and he looks out upon a satisfying life for the individual in our present-day world.

The treatment is suggestive and inspirational rather thar scientific and scholarly. Its reading will provide stimulation and mental clarification, and from it might well grow a most helpful series of sermons. G. S. Dobbins

The Meaning of the Humanities. Edited with an Introduction by Theodore Meyer Green. Princeton University Press. 1938. Oxford University Press, London. 178 pages. Price $2.50.

This volume presents "The Spencer Trask Lectures for 1937-1938" at Princeton University. There are five of the lectures by Ralph Barton Perry of Harvard, who gives "A Definition of the Humanities"; August Charles Krey, University of Minnesota, who traces "History and the Humanities"; Erwin Panofsky, of the Princeton Institute for Advanced Study (apparently a refugee scholar from Hamburg), who treats "The History of Art as a Humanistic Discipline"; Robert Lowry Calhoun, of Yale, who deals with "Theology and the Humanities"; and Gilbert Chinard, of Princeton, whose subject is "Literature and the Humanities."

Dean Robert Kilburn Root of Princeton University writes the explanatory Preface. Professor of Philosophy, Greene,

of Princeton, in an extended Introduction indicates such unity as may obtain in a series of independent discussions from individual angles. For a study of current interest in the Humanities this is a volume for first consideration. It affords an opportunity to see what scholars mean by the term and of what the Humanities may mean for life. W. O. CARVER

IV. MISSIONS AND HISTORY

In the Land of Cromwell and Bunyan. By Wm. Hazer Wrighton. Zondervan. 1939. 100 pages. Price $1.00.

This small volume is packed with interesting history, romance, travel and memories. There are six chapters: 1. Early Days in Godmanchester. 2. Days of Storm. 3. The Grand Remonstrance. 4. The Puritans. 5. The Refining Fires of Restoration. 6. England of The Pilgrim's Progress." The cover page has two or three brief paragraphs which so fitly and so incisively describe the author's purpose and product that one wishes to quote them:

"In the Land of Cromwell and Bunyan introduces us to Godmanchester, the author's birthplace, the old English town which in Roman days was called Durolipons, and was the site of a great Roman encampment. Professor Wrighton first attended school in the county town of Huntington, across the river, the home of Oliver Cromwell, Lord protector of England; Samuel Pepys, the great diarist; and William Cowper, the poet. Many quaint customs and interesting events are related of this quiet section of early England.

Bedford, home of John Bunyan, the "Immortal Dreamer," and of John Howard the prison reformer, was the place of the author's later boyhood, and the scene of his amazing spiritual experience.

In its swiftly-moving style the pen of this brilliant writer carries one rapidly through the days of storm in English affairs at the time of Bunyan's birth. We hear the tocsin of

war sounding throughout Europe during the early manhood of Bunyan; and we see the downfall and execution of the proud Charles I.

The Puritans with their disregard of social distinctions, their fear of God which removed all other fear, their stern adherence to principle and their gentleness in family life are made to live and move again through these pages.

The sordid and disastrous reign of Charles II is vividly sketched, and we stand in the blinding light of the Great Fire of London following the Plague, and in the full view of the Refining Fires of the Restoration, when preaching God's Word was counted a crime, and some of England's greatest apostles of truth died from the harsh treatment they received at the hands of their persecutors.

In the brief closing chapter the reader basks in the mellow radiance of the English countryside, and follows the footsteps of Bunyan through the enchanting scenes of rural Bedfordshire."

This is the sort of book that will demand and richly repay rereading and study. F. M. POWELL

A Compendium of Baptist History. By Euphemia Neil McGraw Schwartz. Meador Publishing Co., Boston. 1939. 151 pages. Price $1.50.

To the title is added the sub-title: "From the Days of the Apostles down to Modern Times," which will indicate to the reader the type of the book. The "Introduction" is written by Dr. R. T. Marsh, who gives interesting and sympathetic comments on both the Author and the Baptists.

The book is divided into ten chapters, after the Introduction as follows: 1. The First Church. 2. The Montanist Churches. 3. The Paulician and other Churches. 4. The Anabaptists. 5. The Baptists in England. 6. The Particular Baptist. 7. American Baptists. 8. The Baptists in Virginia. 9. The Baptists in Virginia (cont.). 10. The Establishment Put Down.

Naturally in such brief space little *history* of a great denomination could be given. The author is a devout Christian and a hardy proponent of one of the many groups of our great Baptist multitudes. Many interesting and true quotations are intersperced in the various arguments—for the book is more a contention for, than a history of, the Baptists—but too often, one believes, there is no way to verify the quotations. There is an enormous amount of blending of tradition, theology and New Testament teaching, often without distinction or discrimination. Each of these is good and in its own right, deserves the fairest treatment. The chief feature of this little volume, perhaps, is that it brings together in small space many things that have been written or said before, many times and in many ways. F. M. POWELL

Heralds of Salvation. By Dr. Frank Grenville Beardsley. American Tract Society, New York. 1939. 218 pages. Price, $1.25.

Here are fifteen brief, thrilling chapters, by a keen but sympathetic Church Historian, each dealing with an outstanding "Evangelist" and some of his greatest revivals.

Each chapter, each character, each revival and each interpretation is a gem in itself and taken together, they form not only the most compelling reading and most stirring devotional stimulation, but a wonderful cross section of American Church History for nearly two hundred years. The fifteen chapter headings give some idea as to the captivating contents.

1. Jonathan Edwards, the great New England Divine. 2. George Whitefield, Field Preacher. 3. John Wesley, the Founder of Methodism. 4. Francis Asbury, the Methodist Circuit Rider. 5. Asahel Nettleton, the First American Evangelist. 6. Peter Cartwright, the Camp meeting Evangelist. 7. Charles G. Finney, The Prince of Evangelists. 8. Elder Jacob Knapp, the Baptist Revivalist. 9. Uncle John Vasser, Colporteur. 10. Dwight L. Moody, the Lay Evangelist. 11. William Booth, the Salvationist. 12. Dr. J. Wilbur Chapman,

Pastor-Evangelist. 13. Dr. R. A. Torrey, Protagonist of Orthodoxy. 14. Billy Sunday, the Baseball Evangelist. 15. Rodney Smith, the Gypsy Evangelist. By all means get this book, read it, study it and keep it close for handy and frequent reference and challenge. F. M. Powell

Lectures on Japan. By Inazu Nitobe. Issued under the auspices of the Japanese Council of the Institute of Pacific Relations. The University of Chicago Press. 1938. 393 pages. Price $2.00.

The late Dr. Nitobe was long known to us in America as one of Japan's finest scholars and best interpreters. He was often in this country before the final sojourn for these lectures, three years ago.

They are described on the title page as "an outline of the development of the Japanese people and their culture." Best known of the author's previous works was *Bushido;* but in other volumes he interpreted his people to westerners and pointed out the foreign influences which went into the making of Japan and the Japanese people. All Americans ought to know Japan. No better introduction could one find.

W. O. Carver

Believers and Builders in Europe. Emma Parker Maddry. Broadman Press, Nashville, Tenn. 1939. 167 pages. Paper 50 cents.

Mrs. Maddry traveled with her husband in Europe in his official visitation of the Baptist organizations in countries where Southern Baptists share the making of believers and the building of free New Testament churches.

She has made extensive and thorough study of the general situation and of the history of the rise of Baptists in modern Europe. The volume she has written was intended primarily for a study book for Intermediate young people, and is arranged and equipped with special reference to that purpose. It is, however, a book for all ages and is especially to be

commended to all who are willing to begin to know the Baptists of continental Europe.

The biographical element is one of the finest features. Some rather obvious and relatively unimportant slips may be corrected in another printing. The date of Carey's work is correctly given after an initial sentence locates it "during the last century." Similarly the slip of dating Oncken's birth at the actual date of his baptism is shown to be an error from the context. Saying that the Greek Church "is a branch of the Roman Catholic Church" is not so readily self-correcting. But all these are only little specks on a golden apple.

W. O. Carver

Day Dawn in Yoruba Land. Charles E. Maddry. Broadman Press, Nashville. 1939. 217 pages. Price $1.00.

The Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention has transferred to fascinating pages the results of his study for, observations on, and reflections over a tour of Nigeria in official visitations in 1938. The amount of general information concerning Nigera; of historical and factual material and of station history; and of biographical story of missionaries and personal portrayals of native Christians surprise the reader and constitute this a superior hand-book of this field of Missions, and a valuable study book.

The eight chapters order the material in periods of development. Photographic reproductions, sketch maps and a roster of all Southern Baptist missionaries to Africa in ninety years add to the completeness of this small volume.

W. O. Carver

V. MISCELLANEOUS

I Was In Prison: The Suppressed Letters of Imprisoned German Pastors. Interpreted by Charles S. MacFarland, General Secretary, The Federal Council of the Churches of Christ in America. Fleming H. Revell Company, New York. 1939. 112 pages. $1.00.

Besides a great number of more or less abbreviated and excerpted letters of imprisoned Confessional Church pastors in Germany Dr. MacFarland gives a good deal of material to help the reader understand the situation. It is stated that more than 1,300 of the 18,000 pastors have at some time been imprisoned since this ungodly persecution began.

The spirit and language of these letters thrills the reader. The courage, the spirituality, the submission, the humility shown by them place the writers in the glorious company of the early martyrs. A scripture text is cited for each letter.

Of course the identity or location of the writers is not revealed in any way. The letters are said to have been taken from a volume of such letters circulated secretly in Germany to the number of 20,000 before detected and suppressed.

W. O. Carver

The Personal Evangelism of Jesus. By F. V. McFatridge. Zondervan Publishing House, Fort Worth, Texas. 1939. 147 pages. $1.00.

It is strange that so little attention has been given by New Testament students to the practice and example of Jesus in personal soul winning. Dr. L. R. Scarborough wrote a book some years ago, *How Jesus Won Men,* in which he took up one by one the instances wherein Jesus dealt personally with individuals. Pastor-evangelist McFatridge is a student and disciple of his great teacher in evangelism, and has produced a series of studies of Jesus as master soul winner. These studies are wholly uncritical, and serve as points of departure for elaboration of the principle illustrated in the dealing of Jesus

with the individual under cosideration. There is therefore nothing profound or scholarly about the treatment, but every chapter is readable, full of human interest and practical sense, and inspiring to the reader to follow the example of the Master of men.

It is interesting to observe the author's selection and designation of the dozen individuals with whom Jesus personally dealt. He writes of "Jesus and the Sincere Religionist," "Jesus and a Theological Professor," "Jesus and the Social Outcast," Jesus and the Heart-Hungry Publican," "Jesus and the Man Without Hope," "Jesus and the Roman Centurion," "Jesus Saves a Dying Sinner." The book would make an excellent guide for the study of personal evangelism on the part of a group of soul winning Christians banded together under the leadership of the pastor. G. S. Dobbins

"Heaven Knows." By Margaret Brown. Friendship Press, New York. 1938. 168 pages. Price $1.00.

This is a story of unspeakable horrors of the Japanese war on Shanghai in its first months of 1937. It is based on the experiences and observations of the author and on personal accounts of friends who shared the experiences. It is a combination of facts in a picture of Chinese people, and ideas involved in the tragedy, and of the comfort, help and encouragement missionaries and Chinese Christians are giving in these tragic transition days.

All the most significant human aspects of the conflict come into the picture. The story is a work of art in which the fortunes of an up-country farmer family are followed through their experiences in getting to Shanghai and back home after the ordeals. The hero, Chang, with his wife and two children were caught in "The Great World" bombing tragedy. He was seriously injured, the little son killed, the wife and little girl lost. In the ensuing experiences they were saved, learned Christianity, were restored to each other, gained a new view of life, came to faith in God for themselves and for China.

All this is done with dramatic skill and literary technique of such high order as give a volume of first class interest and value.

The title is a translation of a Chinese phrase whose uses in connection with the story are explained in the book.

W. O. CARVER

The Higher Path. By F. B. Thorn. Zondervan. Price $1.00.

Characterized by simplicity of expression and a moving passion these sermons dealing with the spiritual message of the Scriptures will do good wherever they are read. The titles of the sermons, such as "Midnight Prayer," "Blessings of Calamity," "Christian Endowment," and "Negative Goodness" show seriousness of approach and in every case are true reflections of the exact message of the sermons. There is throughout, also, a very careful analysis of the message. Dr. Thorn has an ease of expression and an evident delight in preaching.

J. B. WEATHERSPOON

They Worked for a Better World. By Allan Seager. Illustrated by Theodore Haupt. The Macmillan Company, New York. 1939. 123 pages. Sixty cents.

A neat volume of "The People's Library" this, on good paper and in good print. It is the outline story of five people selected by the author as prophets and in a real sense, martyrs to the ideals that made America. These ideals can be appreciated, preserved and carried on to destiny only if the price of their discernment and incorporation is understood by the living generations and cherished by them.

The five heroes of this little volume are Roger Williams, Thomas Paine, Ralph Waldo Emerson, Elizabeth Cady Stanton and Eduard Bellamy. Each stood for, and in history symbolizes, some ideal, emphasis and exaltation of which is Mr. Seager's purpose. He includes opening and closing chapters explaining his purpose and glorifying his subjects.

The writing obviously aims at impressiveness and propaganda rather than literary beauty. His selection of subjects will be questioned by some but these certainly are people who eagerly sought better things for man.

W. O. CARVER

A Quiver of Sunbeams. By A. H. C. Morse. Cokesbury. Price $1.50.

The title of this book suggests armament and light, and the reader is not disappointed, for every chapter is refreshing and enlightening. The author breaks away from the abstract speech of theology and philosophy, and in concrete imagery and commonplace facts points profound lessons in Christian living. A flavor of humor is delightful. One cannot easily forget "The Woodpecker, "The Dog in the Manger," or "Where things go." The preacher will find here not only food for his own soul, but a store of homiletical suggestion and illustrative material. J. B. WEATHERSPOON

Past Finding Out. By Dan E. L. Patch. Bica Press, Chicago. 320 pages. $1.00.

A novel written for Christian youth by Dan E. L. Patch, chief of the Highland Park (Detroit), Michigan, Police. The author introduces his work as follows:

"Practicaly a quarter of a century of police experience has furnished the convincing proof that 'he who would observe provincial law must first observe the moral code.' The population of our overcrowded penal institutions is indisputable testimony to this fact. In surveying the country as a whole, the poisonous venom of the spoils of crime has so inoculated our system of society that individual hearts, hungering for the sustaining substance of moral food, are rapidly dying of spiritual starvation; and for this dreaded disease the law-enforcement agencies of the country have no specific cure. Because of this fact this volume is presented in the earnest desire that

by all means some may be saved from the ravishes of crime and from the wages of sin."

It is the firm conviction of the author that there is no other way whereby men can be saved from the consequences of sin and crime, other than through the Saviour of the world. The book, written out of years of experience with grappling problems, should prove a blessing to many.

J. McKee Adams

Southern Baptist Handbook, 1939. By. Dr. E. P. Alldredge. Baptist Sunday School Board, Nashville. 599 pages. Price $1.00.

Another miracle! Here it is, practically six hundred pages of vital information, arranged so that it is readily available. Seemingly nothing within its scope is omitted from the eighteenth "Handbook," and in this issue, in addition to all that we have come to expect and rely upon in these annual publications, is a "Survey of the Musical Program in Southern Baptist Churches." Over one hundred and twenty-five pages of this issue are devoted to that important subject.

The sheer toil, the wealth of detail, the skill in accuracy, the patience in search and research, the efficiency of plan, method and outline, all combine to make this a library, rather than a single volume. It is infinitely more than a "hand book"—it is *the* "handy" book, and should be "on hand" at all times and places for the student and the scholar.

F. M. Powell

Our Foreign Born Citizens—What They Have Done for America. By Annie E. S. Beard. Revised and enlarged by Frederica Beard. New York. 1939. Thomas Y. Crowell Company. 448 pages. $2.50.

Maturer readers will recall the extensive campaign of *Americanization* of foreigners in the United States. While that interest was at its height one of our fine foreign born citizens conceived the value of biographical stories of foreign born Americans who had achieved distinctive contributions to

human value as Americans. She wrote of thirty-seven. That was in 1922. Revisions were made and a few new names added as new editions were called for in 1925 and 1929, just a year before the author's death. Now her sister has again reviewed the work to add material when further work of the subjects required it, and to add four new names, bringing the total to forty-seven.

We may mention a few of these distinguished subjects. Agassiz, Audubon, Alexander Graham, Andrew Carnegie, Goethals, J. J. Hill, Pulitzer, Pupin, Steinmetz, Schumann-Heink, Walter Damrosch.

The valuable volume is most attractively printed and carries nine full page pictures. W. O. CARVER

Meet the Man You Were Born to Love. By J. H. Larson. Fortuny's, New York. 196 pages. $2.00.

In this work we have presented simply and reverently the wonderful story of the Life of Jesus. Grounded in Old Testament history and outlook, the author undertakes to reconstruct that story under the aspect of historical developments and imagination. Young people especially will find the story attractive and helpful. J. MCKEE ADAMS

A Picturesque Tale of Progress. By Olive B. Miller. The Book House for Children, Chicago, Ill.

In eight attractive volumes the story of civilization is told for young readers. The narrative is written simply and vividly. The pictures are colorful and helpful.

Volume one begins with the early stone age and takes the student through early Egyptian history. Volume two begins with Babylonian origins and continues to the fall of Jerusalem. Volume three takes up the rise and development of the Greek civilization. Volume four deals with the might and majesty of the Roman Empire. Volume five gives us the story of the barbarian invasions, the Franks, the Viking adventures and life in the Feudal age. The other volumes follow the

fortunes of the crusaders, the kings of England, Marco Polo, Genghis Khan, Vasco DaGama, Ptolemy and the empire of the Incas.

It is a beautiful set of books that will prove especially attractive and valuable for youngsters.

KYLE M. YATES

Fundamentals of Zoology. By Wm. J. Tinkle. Zondervan Publishing House. 1939. 492 pages. Price $3.00.

This is an introductory textbook in Zoology by the Professor of Biology in Taylor University (Upland, Indiana). In the preface the author says that he has sought to sift fact from fable, relate new discoveries to old theories, and distinguish between observed facts and deductions. And he has followed his plan throughout the book in a very satisfactory manner. In the third chapter he states that "zoology does not reveal how life arose in the beginning . . . Science has no facts at hand to prove how life began" (p. 79). Presumably he would leave the entire question to philosophy.

His treatment is simple and easily followed. Biographical paragraphs are inserted concerning some of the great scientists in this field, making the book more readable than one expects a textbook to be. At the conclusion of each chapter a list of questions and problems is given, followed by a short bibliography for guidance in further study.

H. W. TRIBBLE

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